

*K Groot (H. de)*

THE *66. d.*  
TRUTH  
OF THE  
Christian Religion.  
IN  
SIX BOOKS  
BY  
*HUGO GROTIUS.*

Corrected and Illustrated with Notes,  
By Mr. LE CLERC.

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To which is added a  
SEVENTH BOOK  
Concerning this QUESTION,  
*What Christian Church we ought to join  
our selves to;*  
By the said Mr. LE CLERC.

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Done into English by JOHN CLARKE, M. A.

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LONDON: Printed for J. KNAPTON, at  
the Crown in St. Paul's Church-Yard. 1711.

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THE  
TRUE  
OF THE  
Christian Religion



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SEVENTH BOOK

Containing the

Christian Church's origin to join

By the late Mr. DE CERES

Done into English by John GARRARD

LONDON: Printed by J. St. Paul's Church-Yard, 1711.

**TO THE**  
**Most Reverend Prelate**  
**THOMAS, Lord Archbishop of**  
**CANTERBURY,**  
*Primate of all England, and Metropolitan,*  
*and Privy Counsellor to Her most Serene*  
*Majesty the Queen of Great Britain.*

**U**PON the Re-printing this Excellent Piece of that great Man, *Hugo Grotius*, concerning the Truth of the Christian Religion; whereunto I thought fit to add something of my own, and also some Testimonies, from which the good Opinion he had of the Church of *England*, is evident; There was no other Person, Most Reverend Prelate, to whom I thought it so proper for me to Dedicate this Edition, with the Additions, as the Primate and Metropolitan of the whole Church of *England*. I therefore present it to you, as worthy your Protection upon its own Account, and as an In-

## DEDICATION.

stance of my Respect and Duty towards you. I will not attempt here, either to praise or defend *Grotius*; his own Virtue and distinguishing Merits in the Commonwealth of Christians, do sufficiently commend and justify him amongst all good and learned Men. Neither will I say any thing of the Appendix which I have added; it is so short, that it may be read over almost in an Hour's time. If it be beneath *Grotius*, nothing that I can say about it will vindicate me to the Censorious; but if it be thought not beneath him, I need not give any Reasons for joining it with a Piece of his. Perhaps it might be expected, Most Illustrious Prelate, that I should, as usual, commend you and your Church; but I have more than once performed this Part, and declared a thing known to all: Wherefore forbearing that, I conclude with wishing that both you and the Reverend Prelates, and the rest of the Clergy of the Church of *England*, who are such brave Defenders of the true Christian Religion, and whose Conversations are answerable to it, may long Prosper and Flourish; which I earnestly desire of Almighty God.

*Amsterdam, the Calends  
of March, MDCCIX.*

*John le Clerc.*

T O

TO THE  
READER

*John le Clerc wisheth all Health.*

**T**HE Bookseller having a Design to Re-print this Piece of Grotius's, I gave him to understand that there were many great Faults in the former Editions, especially in the Testimonies of the Ancients, which it was his business should be amended, and that something useful might be added to the Notes: Neither would it be unacceptable or unprofitable to the Reader, if a Book were added, to show where the Christian Religion, the Truth of which this great Man has Demonstrated, is to be found in its greatest Purity. He immediately desired me to do this upon his Account, which I willingly undertook, out of the Reverence I had for the Memory of Grotius, and because of the Usefulness of the Thing. How I have succeeded in it, I must leave to the Candid Reader's



## TO the READER.

*Judgment.* I have corrected many Errors of the Press, and perhaps should have done more, could I have found all the Places. I have added some, but very short Notes, there being very many before, and the thing not seeming to require more. My Name adjoined, distinguishes them from Grotius's. I have also added to Grotius's, a small Book, concerning choosing our Opinion and Church amongst so many different Sects of Christians; in which I hope I have offered nothing contrary to the Sense of that great Man, or at least to Truth. I have used such Arguments, as will recommend themselves to any prudent Person, easy and not far-fetch'd; and I have determined that Christians ought to manage themselves so in this matter, as the most prudent Men usually do, in the most weighty Affairs of Life. I have abstained from all sharp Controversy, and from all severe Words, which ought never to enter into our Determinations of Religion, if our Adversaries will suffer it. I have declared the Sense of my Mind in a familiar Style, without any flourish of Words, in a Matter where Strength of Argument, and not the Enticement of Words, is required. And herein I have Imitated Grotius, whom I think All ought to imitate who attempt to write seriously, and with a Mind

## TO THE READER,

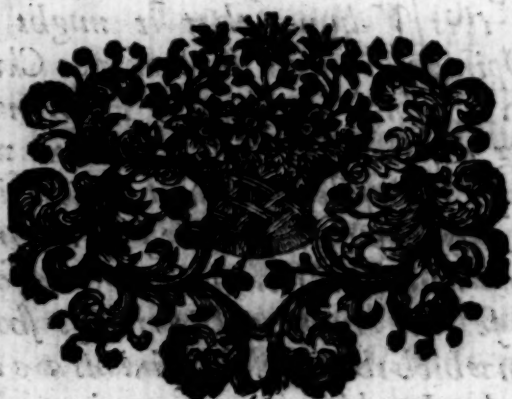
*Mind deeply affected with the Gravity of the Argument, upon such Subjects.*

*As I was thinking upon these things, the Letters which you will see at the End, were sent me by that Honourable and Learned Person, to whose Singular good Nature I am much indebted, the most Serene Queen of Great Britain's Ambassador Extraordinary to his Royal Highness the most Serene Great Duke of Tuscany. I thought with his leave they might conveniently be published at the end of this Volume, that it might appear what Opinion Grotius had of the Church of England; which is obliged to Him, notwithstanding the snarling of some Men, who object those inconsistent Opinions, Socinianism, Popery, nay, even Atheism it self, against this most Learned and Religious Man; for fear, I suppose, his Immortal Writings should be read, in which their foolish Opinions are intirely confuted. In which matter, as in many other things of the like Nature, they have in vain attempted to blind the Eyes of others: But God forgive them, (for I wish them nothing worse,) and put better Thoughts into their Minds, that we may at last be all joined by the Love of Truth and Peace, and be united into one Flock, under one Shepherd Jesus Christ. This, Kind Reader, is what you ought to desire and wish with me; and may God so be*

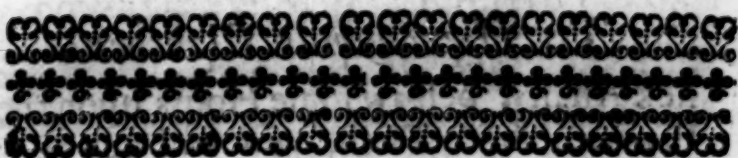
## TO the READER.

with you, and all that belong to you, as  
you promote this Matter as far as can be,  
and assist to the utmost of your Power.  
Farewel.

Amsterdam, the Calends of March,  
MDCXCIX.



TO



T O T H E

Most Noble and Most Excellent

*Hieronimus Bignonius,*

The King's Sollicitor in the Supreme  
Court of Audience at PARIS.

*Most Noble and Excellent Sir,*

**I** Should offend against Justice, if I should divert another way That Time which you employ in the Exercise of Justice in your high Station: But I am Incouraged in this Work, because it is for the Advancement of the Christian Religion, which is a great Part of Justice, and of your Office; neither would Justice permit me to approach any one else so soon as You, whose Name my Book glories in the Title of. I do not say I desire to imploy part of your Leisure; For the Discharge of so extensive an Office allows you no Leisure. But since Change of Business is instead of Leisure to them that are fully imploy'd, I desire you would in the midst of your foren-

A s

sick



To Hieronymus Bignonius.

lick Affairs, bestow some Hours upon these Papers. Even Then, you will not be out of the way of your Business. Hear the Witnesses, weigh the force of their Testimony, make a Judgment, and I will stand by the Determination.

Paris, August 27.  
1651st XXXIX.

HUGO GROTIUS.



THE



THE  
Translator's Preface  
TO THE  
*Christian* READER.

THE general Acceptation this Piece of *Grotius* has met with in the World, encouraged this Translation of it together with the Notes; which, being a Collection of Ancient Testimonies, upon whose Authority and Truth the Genuineness of the Books of Holy Scripture depends, are very useful in order to the convincing any one of the Truth of the Christian Religion. These Notes are for the most Part *Grotius*'s own, except some few of Mr. *Le Clerc*'s, which I have therefore Translated also, because I have followed his Edition, as the most Correct.

The Design of the Book, is to show the Reasonableness of believing and embracing the Christian Religion above any other; Which our Author does, by laying before us all the Evidence, that can be brought, both Internal and External, and declaring the Sufficiency of it; by enumerating

## *The Translator's Preface*

rating all the Marks of Genuineness in any Books, and applying them to the Sacred Writings; and by making appear the Deficiency of all other Institutions of Religion, whether *Pagan, Jewish* or *Mahometan*. So that the Substance of the whole is briefly this; that as certain as is the Truth of Natural Principles, and that the Mind can Judge of what is agreeable to them; as certain as is the Evidence of Mens Bodily Senses in the most plain and obvious Matters of Fact; and as certainly as Mens Integrity and Sincerity may be discovered, and their Accounts delivered down to Posterity faithfully; so certain are we of the Truth of the Christian Religion; and that if it be not true, there is no such thing as true Religion in the World, neither was there ever or can there ever be any Revelation proved to be from Heaven.

This is the Author's Design, to prove the Truth of the Christian Religion in General, against Atheists, Deists, Jews, or Mahometans; and he does not enter into any of the Disputes which Christians have among themselves, but confines himself wholly to the other. Now as the State of Christianity at present is, were a Heathen or Mahometan convinc'd of the Truth of the Christian Religion in general, he would yet be exceedingly at a loss to know what Society of Christians to join himself with; so miserably divided are they amongst themselves, and separated into so many Sects and Parties, which differ almost as widely from each other as Heathens from Christians, and who are so Zealous and Contentious for their own particular Opinions, and bear so much Hatred and ill Will towards

*to the Christian Reader.*

towards those that differ from them, that there is very little of the true Spirit of Charity, which is the Bond of Peace, to be found amongst any of them; This is a very great Scandal to the Professors of Christianity, and has been exceedingly Disserviceable to the Christian Religion; inso-much that great Numbers have been hindred from embracing the Gospel, and many tempted to cast it of, because they saw the Professors of it in general agree so little amongst themselves: This Consideration induced Mr. *Le Clerc* to add a Seventh Book to those of *Grotius*; wherein he treats of this Matter, and shows what it becomes every honest Man to do in such a Case; And I have Translated it for the same Reason. All that I shall here add, shall be only briefly to enquire into the Cause of so much Division in the Church of Christ, and to show what seems to me the only Remedy to heal it. First, to examine into the Cause, why the Church of Christ is so much divided: A Man needs but a little Knowledge of the State of the Christian Church, to see that there is just Reason for the same Complaint St. *Paul* made in the Primitive Times of the Church of *Corinth*; that some were for *Paul*, some for *Apollos*, and some for *Cephas*; so very early did the Spirit of Faction creep into the Church of God, and disturb the Peace of it, by setting its Members at variance with each other, who ought to have been all of the same common Faith, into which they were Baptized; and I wish it could not be said that the same Spirit has too much remained amongst Christians ever since. It is evident that the Foundation of the Divisions in the Church of *Corinth*,  
was



## *The Translator's Preface*

was their forsaking their common Lord and Master, *Jesus Christ*, into whose Name alone they were Baptized; and uniting themselves, some under one eminent Apostle or Teacher, and some under another, by whom they had been instructed in the Doctrine of Christ; whereby they were distinguish'd into different Sects under their several Denominations: This *St. Paul* complains of as a thing in it self very Bad, and of pernicious Consequence; for hereby the Body of Christ, that is, the Christian Church, the Doctrine of which is one and the same at all Times and in all Places, is rent and divided into several Parts, that clash and interfere with each other; Which is the only Method, if permitted to have its natural Effect, that can overthrow and destroy it. And from the same Cause have arisen all the Divisions that are or have been in the Church ever since. Had Christians been contented to own but one Lord, even *Jesus Christ*, and made the Doctrine delivered by him the sole Rule of Faith, without any Fictions or Inventions of Men; it had been impossible but that the Church of Christ must have been one universal, regular, uniform Thing, and not such a Mixture and Confusion as we now behold it. But when Christians once began to establish Doctrines of their own, and to impose them upon others by humane Authority as Rules of Faith (which is the Foundation of Antichrist,) then there began to be as many Schemes of Religion as there were Parties of Men who had different Judgment, and got the Power into their Hands. A very little Acquaintance with Ecclesiastical History does but too sadly confirm the Truth of this, by giving us an Account of  
the

*to the Christian Reader.*

the several Doctrines in Fashion, in the several Ages of the Christian Church, according to the then present Humour. And if it be not so now, how comes it to pass that the Generality of Christians are so Zealous for that Scheme of Religion, which is received by that particular Church of which they profess themselves Members? How is it that the generality of Christians in one Country are Zealous for *Calvinism*, and in another Country as Zealous for *Arminianism*? It is not because Men have any natural Disposition more to the one than the other, or perhaps that one has much more Foundation to support it from Scripture than the other; But the Reason is plain, *viz.* because they are the established Doctrines of the Places they live in; they are by Authority made the Rule and Standard of Religion, and Men are Taught them from the Beginning; by this means they are so deeply fixed and rooted in their Minds, that they become prejudiced in Favour of them, and have so strong a Relish of them, that they cannot read a Chapter in the Bible but it appears exactly agreeable to the received Notions of them Both, tho' perhaps those Notions are directly contradictory to each other: Thus instead of making the Scripture the only Rule of Faith, Men make Rules of Faith of their own, and interpret Scripture according to them; which being an easy way of coming to the Knowledge of what they esteem the Truth, the generality of Christians set down very well satisfy'd with it. But whoever is indeed convinced of the Truth of the Gospel, and has any Regard for the Honour of it, cannot but be deeply concerned to see its sacred Truths thus profl-

## *The Translator's Preface*

prostituted to the Power and Interests of Men; and think it his Duty to do the utmost he is able to take it out of their Hands, and fix it on its own immoveable Bottom. In order to contribute to which, I shall in the Second place show what seems to be the only Remedy that can heal these Divisions amongst Christians; and that is, in one Word, making the Scripture the only Rule of Faith. Whatever is necessary for a Christian to believe, in order to everlasting Salvation, is there declared, in such a way and manner as the Wisdom of God, who best knows the Circumstances and Condition of Mankind, has thought fit. This God himself has made the Standard for all Ranks and Orders, for all Capacities and Abilities; And to set up any other above, or upon the Level with it, is dishonouring God and abusing of Men. All the Authority in the World cannot make any thing an Article of Faith, but what God has made so; neither can any Power establish or impose upon Men, more or less, or otherwise than what the Scripture commands. God has given every Man proportionable Faculties and Abilities of Mind, some stronger and some weaker; and he has by his own Authority made the Scripture the Rule of Religion to them all; It is therefore their indispensable Duty to Examine diligently, and study attentively this Rule, to Instruct themselves in the Knowledge of Religious Truths from hence, and to form the best Judgment they can of the Nature of them. The Scripture will extend or contract it self according to the Capacities of Men; The strongest and largest Understanding will there find enough to fill and improve it, and the narrowest.

*to the Christian Reader.*

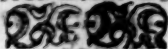
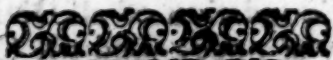
rowest and meanest Capacity will fully acquiesce in what is there required of it. Thus all Men are obliged to form a Judgment of Religion for themselves, and to be continually rectifying and improving it; They may be very helpful and assisting to each other in the Means of coming to this Divine Knowledge, but no one can finally determine for another; every Man must judge for himself; and for the Sincerity of his Judgment he is accountable to God only, who knows the Secrets of all Hearts, which are beyond the reach of human Power; This must be left till the final Day of Account, when every Man shall be acquitted or condemned according as he has acted by the Dictates of his Conscience or no. Were all Christians to go upon this Principle, we should soon see an End of all the fierce Controversies and unhappy Divisions which now rend and confound the Church of Christ; Were every Man allowed to take the Scripture for his only Guide in Matters of Faith, and, after all the Means of Knowledge and Instruction used, all the ways of Assurance and Conviction try'd, permitted quietly to enjoy his own Opinion, the Foundation of all Divisions would be taken away at once; And till Christians do arrive at this Temper of Mind, let them not boast that they are endued with that excellent Virtue of Charity which is the distinguishing Mark of their Profession; for if what *St. Paul* says be true, that Charity is greater than Faith, it is evident no Christian ought to be guilty of the Breach of a greater Duty upon Account of a lesser; They ought not to disturb that Peace and Unity which ought to be amongst all Christians,



## *The Translator's Preface.*

stians, for the sake of any Matters of Faith, any Differences of Opinion; because it is contrary to the known Law of Charity: And how the far greatest part of Christians will clear themselves of Transgressing this plain Law, I know not. Wherefore if ever we expect to have our Petitions answered, when we pray that God would make us one Flock under one Shepherd and Bishop of our Souls, *Jesus Christ*; we must cease to make needless Fences of our own, and to divide our selves into small separate Flocks, and distinguish them by that whereby Christ has not distinguished them. When this Spirit of Love and Unity, of forbearing one another in Meekness, once becomes the prevailing Principle amongst Christians; then and not till then will the Kingdom of Christ in its highest Perfection and Purity flourish upon the Earth, and all the Powers of Darkness fall before it.

JOHN CLARKE.



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To the Honourable  
*Hieronymus Bignonius,*  
His MAJESTY's Sollicitor  
IN THE  
CHIEF COURT of *PARIS.*

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BOOK the FIRST.

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§ I. *The Occasion of this Work.*



YOU have frequently enquired of me, worthy Sir, (whom I know to be a Gentleman that highly deserves the Esteem of your Country, of the learned World, and, if you will allow me to say it, of my self also;) what the Substance of those Books is, which I wrote in defence of the Christian Religion, in my own Language. Nor do I wonder at your Enquiry; For you, who have with so great Judgment read every  
B thing



thing that is worth reading, cannot but be sensible with how much Philosophick Nicety \* *Raimundus Sabundus*, with what Entertaining Dialogues *Ludovicus Vives*, and with how great Eloquence your *Mornæus* have illustrated this matter. For which reason it might seem more useful, to translate some of them into our own Language, than to undertake any thing new upon this Subject. But tho' I know not what Judgment others will pass upon me, yet have I very good reason to hope that you, who are so fair and candid a Judge, will easily acquit me, if I should say, that after having read not only the fore-mentioned Writings, but also those that have been written by the *Jews* in behalf of the ancient *Jewish* Dispensation, and those of Christians for Christianity, I choose to make use of my own Judgment, such as it is; and to give my Mind that liberty, which at present is deny'd my Body: For I am persuaded that Truth is no other way to be defended but by Truth, and *That* such as the Mind is fully satisfied with; it being in vain to attempt to persuade others to that which you your self are not convinced of: Wherefore I have selected, both from the Ancients and Moderns, what appeared to me most conclusive; leaving such Arguments as seemed of small weight, and rejecting such Books as I knew to be spurious, or had reason to suspect to be so. Those which I approved of, I explained and put in a regular method, and in as popular a manner as I could,

\* *Raimundus Sabundus*, &c.] These were the chief Writers upon this Subject in *Grotius's* time; but since then a great number have wrote concerning the Truth of the Christian Religion, especially in *French* and

*English*; moved thereto by the Example of *Grotius*, whom they imitated, and sometimes borrowed from Him: So that the Glory of so pious and necessary a method of Writing chiefly redounds to Him. *Le Clerc.*

could, and likewise turned them into Verse, that they might the easier be remembred. For my Design was to undertake something which might be useful to my Countrymen, especially Seamen, that they might have an opportunity to employ that time which in long Voyages lies upon their hands, and is usually thrown away: Wherefore I began with an Encomium upon our Nation, which so far excels others in the Skill of Navigation; that by this means I might excite them to make use of this Art, as a peculiar Favour of Heaven; not only to their own Profit, but also to the propagating the Christian Religion: For they can never want Matter, but in their long Voyages will every where meet either with *Pugans*, as in *China* or *Guiney*; or *Mahumetans*, as in the *Turkish*, *Persian*, and *Carthaginian* Empire; Besides there are *Jews* who are now themselves become Enemies to Christianity, dispersed over the greatest part of the World: and there are never wanting prophane Persons, who, upon occasion, are ready to scatter their Poison amongst the Weak and Simple, which Fear had forced them to conceal: Against all which Evils, my desire was, to have my Countrymen well fortify'd; that they who have the best Parts, would employ them in confuting Errors; and that the other take heed of being seduced by them.

§ II. *That there is a God.*

AND that we may show that Religion is not a vain and empty thing; it shall be the Business of this first Book to lay the Foundation thereof in the Existence of the Deity: Which I prove in the following manner. That there are some things which had a beginning, is confessed on all sides,

and obvious to Sense: But these things could not be the Cause of their own Existence; because that which has no Being, cannot act; for then it would have *been* before it *was*, which is impossible; whence it follows, that it derived its Being from something else: Which is true not only of those things which are now before our Eyes, or which we have formerly beheld; but also of *those* out of which *these* have arisen, and so on, 'till we arrive at some Cause, which never had any Beginning, but exists (as we say) Necessarily, and not by Accident; and this Being, whatsoever it be (of whom we shall speak more fully by and by) is what we mean by the Deity, or God. Another Argument for the Proof of a Deity may be drawn from the plain Consent of all Nations, who have any Remains of Reason, any Sense of good Manners, and are not wholly degenerated into Brutishness. For, Humane Inventions, which depend upon the arbitrary Wills of Men, are not always the same every where, but are often changed; whereas there is no *Place* where this Notion is not to be found; nor has the Course of Time been able to alter it, (which is observed by \* *Aristotle* himself, a Man not very credulous in these Matters;) wherefore we must assign it a Cause, which will extend to all Mankind; and That can be no other than a Declaration from God himself, or a Tradition derived down from the first Parents of Mankind;

\* *Aristotle himself, &c.*] *Metaphys.* Book XI. Ch. 5. where, after relating the Fables of the Gods, he has these words, "Which if any one rightly distinguishes, he will keep wholly to this as the chief thing; that to believe the

" Gods to be the first Beings,  
 " is a divine Truth; and that  
 " tho' Arts and Sciences have  
 " probably been often lost, and  
 " revived; yet this Opinion  
 " hath been preserved as a Relic  
 " list to this very time. *Le Clerc.*

Mankind; If the former be granted, there needs no further proof; if the latter, it is hard to give a good Reason why our first Parents should deliver to Posterity a Falsity in a matter of so great moment. Moreover, if we look into those Parts of the World, which have been a long time known, or into those lately discovered; if they have not lost the common Principles of Humane Nature, (as was said before) this Truth immediately appears; as well amongst the more dull Nations, as amongst those who are quicker, and have better Understandings; and, surely these *latter* cannot all be deceived, nor the *former* be supposed to have found out wherewith to impose upon others: Nor would it be of any force against *this*, if it should be urged, that there have been a few Persons in many Ages, who did not believe a God, or at least made such a Profession; For considering how few they were, and that as soon as their Arguments were known, their Opinion was immediately exploded; it is evident, it did not proceed from the right use of that Reason which is common to all Men; but either from an Affectation of Novelty, like the Heathen Philosopher who contended that Snow was black; or from a corrupted Mind, which like a vitiated Palate, does not relish things as they are: Especially since History and other Writings inform us, that the more virtuous any one is, the more diligently is this Notion of the Deity preserved by him; And it is further evident, that they who dissent from this anciently established Opinion, do it out of an ill Principle, and are such Persons whose Interest it is that there should be no God, that is, no Judge of Humane Actions; because, whatever Hypotheses they have advanced of their own,



whether an infinite Succession of Causes, without any Beginning; or a fortuitous Concourse of Atoms, or any other; it is attended with as great, if not greater Difficulties, and not at all more credible than what is already received; as is evident to any one that considers it never so little. For that which some object, that they don't believe a God, because they don't see him; if they can see any thing, they may see how much it is beneath a Man, who has a *Soul* which he cannot see, to argue in this manner. Nor, if we cannot fully comprehend the *Nature* of God, ought we therefore to deny that there is any *such*; for the *Beasts* don't know what sort of Creatures *Men* are, and much less do they understand how *Men*, by their Reason, institute and govern Kingdoms, measure the Course of the Stars, and sail cross the Seas: These things exceed their Reach. And hence *Man*, because he is placed by the Dignity of his *Nature* above the *Beasts*, and *that* not by himself, ought to infer; that *He* who gave Him this Superiority above the *Beasts*, is as far advanced beyond *Him*, as *He* is beyond the *Beasts*; and that therefore there is a *Nature*, which, as it is more Excellent, so it exceeds his Comprehension.

§ III. *That there is but One God.*

HAVING proved the Existence of the Deity, we come next to his Attributes; the first whereof is, that there can be no more Gods than One. Which may be gathered from hence; because (as was before said) God exists necessarily, or is self-existent. Now that which is *necessary* or *self-existent*, cannot be consider'd as of any Kind or Species of Beings, but as actually existing, and therefore

therefore a single Being; for if you imagine many Gods, you will see that *necessary Existence* belongs to none of them; nor can there be any Reason why two should rather be believed than three, or ten than five: Beside, the Abundance of particular things of the same kind, proceeds from the Fruitfulness of the Cause, in proportion to which more or less is produced; but God has no Cause, or Original. Further, particular different things, are endued with peculiar Properties, by which they are distinguished from each other; which do not belong to God, who is a necessary Being. Neither do we find any Signs of many Gods; for this whole Universe composes the World, in which there is but \* *One* thing that far exceeds the rest in Beauty, viz. the Sun; and in every Man there is but *One* thing that governs, that is, the Mind: Moreover, if there could be two or more Gods, free Agents, acting according to their own Wills, they might *will* contrary to each other; and so *One* be hindred by the *Other* from effecting his Design; now a possibility of being hindred is inconsistent with the Notion of God.

§ IV. *All Perfection is in God.*

THAT we may come to the Knowledge of the other Attributes of God; we conceive all that is meant by *Perfection*, to be in Him, (I use the Latin word *Perfectio*, as being the best the Tongue affords, and the same as the Greek *τελειότης*;) because whatever Perfection is in any thing, either had a Beginning, or not; if it had

B 4

no

\* *One thing that far exceeds,* (as we now term it;) as those fiery Centers the Stars, are to other Vortex's. *Le Clerc.*  
 [Sec.] At least to the Inhabitants of this our Solar Vortex,

no Beginning, it is the Perfection of God; if it had a Beginning, it must of necessity be from something else; And since nothing that exists, is produced from nothing, it follows that whatever *Perfections* are in the Effects, were first in the Cause, whereby it could produce any thing endued with *them*; and consequently they are *all* in the first Cause. Neither can the first Cause ever be deprived of any of its Perfections: Not from any thing else; because that which is Eternal, does not depend upon any other thing, nor can it be at all affected from what they can do: nor from it self, because every Nature desires its own Perfection.

§ V. *And in an infinite Degree.*

TO this must be added, that these Perfections are in God, in an infinite Degree: Because those Attributes that are finite, are therefore limited, because the Cause whence they proceed has communicated so much, and no more; or else because the Subject was capable of no more. But no other Nature communicated any of its Perfections to God; nor does He derive any thing from Any one else, he being (as was said) necessary or self-existent.

§ VI. *That God is Eternal, Omnipotent, Omniscient, and compleatly Good.*

Now seeing it is very evident, that those things which have *Life* are more perfect, than those which have not; and those which have a *Power of Acting*, than those which have none; those which have *Understanding*, than those which want it; those which are *good*, than those which are not so; it follows from what has been already said,

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said, that these Attributes belong to God, and that infinitely: Wherefore he is a *living infinite* God; that is, *eternal*, of *immense Power*, and every way *good* beyond Exception.

§ VII. *That God is the Cause of all Things.*

EVERY thing that is, derives its Existence from God; this follows from what has been already said. For we conclude that there is but One necessary self-existent Being; whence we collect, that all other things sprung from a Being different from themselves: For those things which are derived from something else, were all of them, either immediately in themselves, or mediately in their Causes, derived from Him who had no Beginning, that is, God, as was before evinced. And this is not only evident to Reason, but in a manner to Sense too: For if we take a Survey of the admirable Structure of a Humane Body, both within and without; and see how every, even the most minute Part, hath its proper use, without any Design or Intention of the Parents, and with so great Exactness as the most excellent Philosophers and Physicians could never enough admire; it is a sufficient Demonstration that the Author of Nature is the most *complete Understanding*. Of this a great deal may be seen in \**Galen*, especially where he examines the Use of the Hands and Eyes: And the same may be observed in the Bodies of dumb Creatures; for the Figure and Situation of their Parts to a certain End, cannot be the Effect of any Power in Matter. As also in Plants and Herbs, which is

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\* *In Galen, &c.*] Which ing, but too long to be in-  
place is highly worth read- | serted. *Le Clerc.*



accurately observed by the Philosophers. \* *Strabo* excellently well takes notice hereof in the Position of Water, which, as to its Quality, is of a middle Nature betwixt Air and Earth, and ought to have been placed betwixt them, but is therefore interspersed and mixed with the Earth, lest its Fruitfulness, by which the Life of Man is preserved, should be hindred. Now it is the Property of intelligent Beings to act with some view. Neither are particular Things appointed for their own peculiar Ends only, but for the good of the whole; as is plain in Water, which, † contrary to its own Nature, is raised upwards, lest by a *Vacuum* there should be a Gap in the Structure of the Universe, which is upheld by the continued Union of its Parts. Now the good of the whole could not possibly be designed, nor a Power put into things to tend towards it, but by an Intelligent Being, to whom the Universe is subject. There

\* *Strabo*, &c.] Book XVII. Where after he had distinguished betwixt the Works of Nature, and those of Providence, he adds; "After the Earth was surrounded with Water, because Man was not made to dwell in the Water, but belongs partly to the Earth, and partly to the Air, and stands in great need of Light; (Providence) has caused many Eminences and Cavities in the Earth, that in these, the Water, or the greatest part of it, might be received; whereby that part of the Earth under it might be covered; and that by the other, the Earth might be advanced to cover the Water, except what is

of use for Men, Animals and Plants. The same hath been observed by Rabbi *Jehuda Levita* & *Abenesdra* amongst the Jews, and St. *Chrysostom* in his 9th Homily of Statues, among Christians.

† *Contrary to its own Nature*, &c.] This was borrowed from the *Peripatetick* Philosophy, by this great Man; which supposed the Water in a Pump to ascend for fear of a *Vacuum*; whereas it is now granted by all, to be done by the Pressure of the Air. But by the Laws of Gravitation, as the Moderns explain them, the Order of the Universe, and the Wisdom of its Creator, is no less conspicuous. *Le Clerc*.

There are moreover some Actions, even of the Beasts, so ordered and directed, as plainly discover them to be the Effects of some small degree of Reason: As is most manifest in Ants and Bees, and also in some others, which, before they have experienced them, will avoid things hurtful, and seek those that are profitable to them. That this Power of searching out and distinguishing, is not properly in themselves, is apparent from hence, because they act always alike, and are unable to do other things which don't require more Pains; wherefore they are acted upon by some foreign *Reason*; and what they do, must of necessity proceed from some *Efficacy* impressed upon them: Which *Reason* is no other, than what we call *God*. Next, the Heavenly Constellations, but more especially those more eminent ones, the Sun and Moon, have their Courses so exactly accommodated to the Fruitfulness of the Earth, and to the Health of Animals, as nothing can be imagined more convenient: For though otherwise, the most simple Motion had been along the Equator, yet are they directed in an oblique Circle, that the Benefit of them might extend to more Places of the Earth. And as other Animals are allowed the Use of the Earth; so Mankind are permitted to use those Animals, and can by the Power of his Reason tame the fiercest of them. Whence it was, that the \* *Stoicks* concluded that the World was made for the sake of Man. But since the Power of Man does not extend so far as to compel the Heavenly Luminaries to serve Him, nor is it likely they should of their own accord submit themselves to him; hence it follows, that there

\* *The Stoicks concluded, &c.*] | Offices, and his Second of the See Tully in his First Book of | Nature of the Gods.

there is a superior *Understanding*, at whose Command those beautiful Bodies afford their perpetual Assistance to Man, who is placed so far beneath them: Which *Understanding* is none other than the Maker of the Stars and of the Universe. \*The Excentrick Motions of the Stars, and the Epicycles, as they term them, manifestly show, that they are not the Effects of Matter, but the Appointment of a free Agent; and the same Assurance we have from the Position of the Stars, some on one part of the Heavens, and some on another; and from the unequal Form of the Earth and Seas: Nor can we attribute the Motion of the Stars, in such a Direction, rather than another, to any thing else. The very Figure of the World, which is the most perfect, *viz.* round, inclosed as it were in the Bosom of the Heavens, and placed in wonderful Order; sufficiently declares that these things were not the Result of Chance, but the Appointment of the most excellent Understanding: For can any one be so foolish, as to expect any thing so accurate from Chance? he may as soon believe that pieces of Timber, and Stones, should frame themselves † into a House; or from Letters thrown at a venture, there should arise a Poem; when the Philosopher, who saw only

\**The Excentrick Motions, &c.*] This Argument is learnedly handled by *Maimonides*, in his *Duffor dubitantium*, Part II. c. 4. And if you suppose the Earth to be moved, it amounts to the same thing in other words.

*Ibid.* These and some of the following things are according to the vulgar Opinion, which is now exploded; but the Efficacy of the Divine Power, is

equally seen in the constant Motion of the Planets in Ellipses, about the Sun, through the most fluid Vortex; in such a manner as not to recede from, or approach to their Center, more than their wonted Limits, but always cut the Sun's Equator at like Obliquity. *Le Clerc.*

† *Into a House, &c.*] or Ship or Engine,

only some Geometrical Figures on the Sea-shore, thought them plain Indications of a Man's having been there, such things not looking as if they proceeded from Chance. Besides, that Mankind were not from Eternity, but date their Original from a certain Period of Time, is clear, as from other Arguments, so from the \* Improvement of Arts, and those desert Places, which came

\* *The Improvement of Arts, &c.*] Tertullian treats of this Matter, from History, in his Book about the Soul, Sect. 30. We find (says he) in all Commentaries, especially of Humane Antiquities, that Mankind increase by degrees, &c. And a little after, *The World manifestly improves every Day, and grows wiser than it was.* These two Arguments caused Aristotle's Opinion, (who would not allow Mankind any Beginning) to be rejected by the learned Historians, especially the Epicureans. *Lucretius, Book V.*

*If Heaven and Earth had no Original,*

*How is it, that before the Trojan War,*

*No Poets sung of Memorable Things;*

*But Deeds of Hero's dy'd so oft with them;*

*And no where, Monuments rais'd to their Praise.*

*This shows the World is young, and newly Born;*

*Whence 'tis that Arts are every Day encreas'd,*

*And polish'd anew; Ships are improv'd,*

*And Musick, to delight the Ear.*

With a great deal more to the same purpose.

*Virgil Eclog. VI.*

*--- From these first Principles  
All things arose, hence sprung  
the tender World.*

And in his *Georgicks,*

*Use first produc'd those various Arts we see,*

*By small degrees; this taught the Husbandman*

*To plow and sow his Fields;  
from the hard Flint*

*To fetch the hidden Spark;  
then Men began*

*With hollow Boats to cross  
the Stream; Pilots*

*To name the Stars, the Pliades, Hyades,*

*And Charles's Wain: Then Sportsmen spread their Nets*

*To catch wild Beasts, and Dogs pursu'd their Game;*

*Some drain the Rivers, and some seek the Main,*

*Stretching their Nets to inclose the finny Prey:*

*Others with Iron forge sharp Instruments*

*To cleave the yielding Wood.  
Then Arts arose.*

*Horace, Book I. Saryr III.*

*When first Mankind began to spread the Earth,*

*Like*



came afterwards to be inhabited; and is further evidenced by the Language of Islands, plainly derived from the neighbouring Continents. There are moreover certain Ordinances so universal amongst Men, that they don't seem so much to owe their Institution to the Instinct of Nature, or the Deductions

*Like Animals devoid of Speech,  
they strove  
With utmost Strength of Hands,  
for Dens and Acrens,  
From thence to Clubs, and then  
to Arms advanc'd,  
Taught by Experience: 'till  
Words express'd  
Their Meaning, and gave proper  
Names to Things:  
Then Wars were ended; Cities  
built, and Laws  
To punish Thieves, Adulterers,  
and Villains.*

Pliny in his Third Book of Natural History, about the Beginning: *Wherefore I would be so understood, as the Words themselves signify, without the flourish of Men; and as they were understood at the Beginning, before any great Exploits were performed.* The same Author affirms that the Hercinian Wood (in Germany) was coeval with the World, Book XVI. Seneca, in Lactantius, *'Tis not a Thousand Years since Wisdom had a Beginning.* Tacitus's Annals II. *The first Men, before Appetite and Passion sway'd them, lived without Bribes, and without Iniquity; and needed not to be restrained from Evil by Punishment: Neither did they stand in need of Reward, every one naturally pursuing Virtue; for so long as nothing was desired contrary to*

*Morality, they wanted not to be restrained by Fear: But after they laid aside Equity; and Violence and Ambition succeeded in the room of Modesty and Humility; then began that Power which has always continued amongst some People.* And Aristotle could not fully persuade himself, any more than others, of the truth of his own Hypothesis, that Mankind never had any Beginning. For he speaks very doubtfully of the Matter in many places, as Moses Maimonides observes in his *Ductor Dubitantium*, Part II. In the Prologue to his Second Book concerning the Heavens, he calls his Position, only a Persuasion, and not a Demonstration; and there is a Saying of the same Philosopher in the Third Book of the Soul, Chap. III; *That Persuasion is a Consequence of Opinion.* But his principal Argument is drawn from the Absurdity of the contrary Opinion, which supposes the Heavens and the Universe not to be created, but generated; which is inconsistent. Book XI. of his *Metaphysics*, Chap. 8. he says, *'Tis very likely that Arts have often been lost, and invented again.* And in the last Chapter of the Third Book of the *Generation of Animals*, he has these

Deductions of plain Reason; as to a constant Tradition, scarce ever interrupted in any Place, either by Wickedness or Misfortune; Of which sort were Formerly Sacrifices, amongst holy Rites; and Now Shame in Venereal Things, the Solemnity of Marriage, and the Abhorrence of Incest.

§ VIII. *The Objection, concerning the Cause of Evil, answered.*

NOR ought we to be in the least shaken in what has been said, because we see many Evils happen, the Original of which cannot be ascribed to God, who, as was affirmed of Him, is perfectly good. For when we say, that God is the Cause of all things, we mean, of all such things as have a real Existence; which is no Reason why those things themselves should not be the Cause

these words, *It would not be a foolish Conjecture concerning the first Rise of Man and Beasts, if any one should imagine, that of old they sprung out of the Earth one of these two ways, either to have been like Maggots, or to have come from Eggs.* After his Explication of each of these, He adds, *If therefore Animals had any Beginning, it is manifest it must be one of these two ways.* The same Aristotle, in the First of his Topicks, Chap. XI. There are some Questions, against which very good Arguments may be brought; (it being very doubtful which side is in the right, there being great Probability on either hand,) we having no certainty of them; and tho' they be of great weight, we find it very difficult to determine the Cause

and Manner of their Existence; as for Instance, whether the World were from Eternity, or no: For such things as these are disputable. And again, disputing about the same thing in his First Book of the Heavens, Chap. 10. What shall be said, will be the more credible, if we allow the Disputants Arguments their due weight. Tatian therefore did well not to pass by this, where he brings his Reasons for the Belief of the Scriptures, That what they deliver concerning the Creation of the Universe, is level to every ones Capacity. If you take Plato, for the World's having a Beginning, and Aristotle for its having had none; you will have seen both the Jewish and Christian Opinions.

Cause of some Accidents, such as Actions are. God created Man, and some other Intelligences, superior to Man, with a Liberty of Acting; which Liberty of Acting, is not in it self Evil, but may be \* the Cause of something that is Evil. And to make God the Author of Evils of this kind, which are called Moral Evils, is the highest Wickedness. But there are other sorts of Evils, such as Loss or Pain inflicted upon a Person, which nothing hinders but they may come from God, suppose for the Reformation of the Man, or as a Punishment which his Sins deserve: For here is no Inconsistency with Goodness; but on the contrary, these proceed from Goodness it self, in the same manner as Physick, unpleasant to the Taste, does from a good Physician.

§ IX. *Against Two Principles.*

AND here, by the way, we ought to reject their Opinion, who imagine that there are two Active Principles, the one Good, and the other Evil. For from Two that are contradictory to each other, can arise no regular Order, but only

\* *The Cause of something that is Evil, &c.*] God indeed foresaw, that free Agents would abuse their Liberty, and that many natural and moral Evils would arise from hence; yet did not this hinder him from permitting such Abuse, and the Consequences thereof, any more than it hindered his creating Beings endued with such Liberty. The Reason is plain. Because a free Agent being the most Excellent Creature, which discovers the highest Power of

the Creator; God was unwilling to prevent those Inconveniences which proceed from the Mutability of their Nature; because He can amend them, as He pleases, to all Eternity; in such a manner as is agreeable to his own Goodness, tho' he has not yet reveal'd it to us. Concerning which we have largely treated, in *French*, in a Book wrote against *Pet. Badius*, the Defender of the Persons of the *Manichees*. *Le Clerc*.

only Ruin and Destruction : Neither can there be a self-existent Being perfectly Evil, as there is One Self-existent perfectly Good : Because Evil is a Defect, which cannot reside but in something which has a Being ; and such bare Existence is to be reckoned amongst the things which are Good.

§ X. *That God governs the Universe.*

THAT the World is governed by the Providence of God, is evident from hence : That not only Men, who are endued with Understanding ; but Birds, and both Wild and Tame Beasts, (who are led by Instinct, which serve them instead of Understanding) take care of, and provide for their Young. Which Perfection, as it is a Branch of Goodness, ought not to be excluded from God : And so much the rather, because He is All-wise and All-powerful, and cannot but know every thing that is done, or is to be done, and with the greatest Facility direct and govern them ; To which we may add, what was before hinted, concerning the Motion of particular things, contrary to their own Nature, to promote the Good of the whole.

§ XI. *And the Affairs of this lower World.*

AND They are under a very great Mistake, who confine this Providence to the Heavenly Bodies ; As appears from the foregoing Reason, which holds as strong for all created Beings ; and moreover from this Consideration, that there is an especial



especial Regard had to \* the Good of Man, in the Regulation of the Course of the Stars, as is confessed by the best Philosophers, and evident from Experience. And it is reasonable to conceive, that greater Care should be taken of *that*, for whose sake the *other* was made; than of *that* which is only subservient to it.

*And the Particulars in it.*

NEITHER is Their Error less, who allow the Universe to be governed by Him, but not the Particular things in it. For if He were ignorant of any Particular thing (as some of them say,) He would not be thoroughly acquainted with himself. Neither will his Knowledge be Infinite (as we have before proved it to be) if it does not extend to Individuals. Now if God knows all things, what should hinder his taking care of them? Especially since Individuals, as such, are appointed for some certain End, either Particular or General: And things in General (which they themselves acknowledge to be preserved by God) cannot subsist but in their Individuals: So that if the Particulars be destroyed by Providence's forsaking them, the whole must be destroyed too.

§ XII.

\* *The Good of Man, &c.*] Though not for Man only, (for it does not appear, that there are no other intelligent Beings, in other Planets,) yet partly for Him, and so far as He makes use of them without any Detriment to other Creatures. Because we cannot live without the Sun; we may well conclude it was

made upon our account; unless we can imagine that Chance provided every thing that is necessary for us, which is very absurd: Just like a Man, who happening upon a House well furnished, should deny that it was built for the Convenience of Men, who are alone capable of enjoying it.  
*Le Clerc.*

§ XII. *This is further prov'd by the Preservation of Empires.*

THE Preservation of Commonwealths hath been acknowledged, both by Philosophers and Historians, to be no mean Argument for the Divine Providence over Humane Affairs. *First*, in General; because where-ever good Order in Government and Obedience have been once admitted, it has been always retained; and in particular, certain Forms of Government have continued for many Ages; as that of Kings among the *Assyrians*, *Egyptians* and *Franks*; and that of *Aristocracy* among the *Venetians*. Now tho' Humane Wisdom may go a good way towards this; yet if it be duly considered, what a multitude of wicked Men there are, how many external Evils, how liable things are in their own Nature to change; we can hardly imagine any Government should subsist so long, without the peculiar Care of the Deity. And this is more visible where it has pleased God \* to change the Government: For all things (even those which do not depend upon Human Prudence) succeed beyond their Wish (which they do not ordinarily in the variety of Human Events) to those whom God has appointed Instruments for this purpose, as it were destined by him; (suppose *Cyrus*, *Alexander*, *Cæsar* the Dictator, the *Cingi* amongst the *Tartars*, † *Namcaa* amongst the *Chinese*;) Which wonderful Agreeableness of Events, and all conspiring to a certain

\* To change the Government,  
&c.] Thus *Lucretius*.

Some secret hidden Cause  
confounds the Exploits of Men.

† *Namcaa* among the *Chinese*,

&c.] Here in Justice *Mancapacus* ought to be nam'd, who was the Founder of the Empire of *Peru*. (See *Garzilazzi de la Vega*, in *Incarum Historia*.)

tain End, is a manifest Indication of a Provident Direction. For though a Man may now and then throw a particular cast on a Die by Chance; yet if he should do it a hundred times together, every Body would conclude there was some Art in it.

§ XIII. *And by Miracles.*

BUT the most certain Proof of Divine Providence is from Miracles, and the Predictions we find in Histories: It is true indeed, that a great many of those Relations are Fabulous; but there is no reason to disbelieve those which are attested by credible Witnesses to have been in their time, Men whose Judgment and Integrity have never been called in question. For since God is All-knowing and All-powerful, why should we think him not able to signify his Knowledge or his Resolution to Act, out of the ordinary Course of Nature, which is his Appointment, and subject to his Direction and Government? If any one should object against this, that inferior intelligent Agents may be the Cause of them, it is readily granted; and this tends to make us believe it the more easily of God: Beside, whatever of this Nature is done by such Beings, we conceive God does by them, or wisely permits them to do them; in the same manner as in well regulated Kingdoms, nothing is done otherwise than the Law directs, but by the Will of the Supreme Governor.

§ XIV.

XIV. But more especially amongst the Jews, who ought to be credited upon the account of the long Continuance of their Religion.

Now that some Miracles have really been seen, (tho' it should seem doubtful from the Credit of all other Histories) the *Jewish* Religion alone may easily convince us: Which tho' it has been a long time destitute of Humane Assistance, may exposed to Contempt and Mockery, yet it remains\* to this very Day, in almost all parts of the World;

\* To this very Day, &c.] *Hecataeus* concerning the *Jews*, which lived before the time of *Alexander*, has these words: "Tho' they be severely Reproached by their Neighbours and Strangers, and many times harshly treated by the *Persian* Kings and Nobility; yet cannot they be brought off from their Opinion, but will undergo the most cruel Torments and sharpest Death, rather than forsake the Religion of their Country. *Josephus* preserved this place, in his first Book against *Appion*, and he adds another Example out of the same *Hecataeus*, relating to *Alexander's* time, wherein the *Jewish* Soldiers petemptorily refused to assist at the Repairing the Temple of the God *Belus*. And the same *Josephus* has very well shown, in his other Book against *Appion*, that the firm Persuasion of the *Jews* of old, concerning God's being the Author of their Law, is from hence evident, because

they have not dared, like other People, to alter any thing in their Laws; not even then, when in long Banishments, under foreign Princes, they have been try'd by all sorts of Threatnings and Flatteries. To this we may add something of *Tacitus*, about the Profelytes: "All that are converted to them do the like; "for the first Principle they "are instructed in, is a Contempt of the Gods; to lay aside their Love to their Country; and to have no Regard for their Parents or Brethren. That is, when the Law of God comes in Competition with them; which this prophane Author unjustly blames. See further what *Porphry* has delivered about the Constancy of the *Jews*; in his Second and Fourth Books, against Eating of living Creatures; where He mentions *Antiochus*; and particularly the Constancy of the *Essenes* amongst the *Jews*.



World; when † all other Religions (except the Christian, which is as it were the Perfection of the *Jewish*) have either disappeared as soon as they were forsaken by the Civil Power and Authority, (as all the *Pagan* Religions did;) or else they are yet maintained by the same Power (as *Mahumetanism* is;) For if any one should ask, whence it is that the *Jewish* Religion hath taken so deep Root in the Minds of all the *Hebrews*, as never to be plucked out; there can be no other possible Cause assigned or imagined than this, That the present *Jews* received from their Parents, and they from theirs, and so on, till you come to the Age in which *Moses* and *Joshua* lived; they received, I say, by a certain and uninterrupted Tradition, the Miracles which were wrought, as in other places, so more especially at their coming out of *Egypt*, in their Journey, and at their Entrance into *Canaan*; of all which, their Ancestors themselves were Witnesses. Nor is it in the least credible, that a People of so obstinate a Disposition, could ever be persuaded any otherwise, to submit to a Law loaded with so many Rites and Ceremonies; or that wise Men, amongst the many Distinctions of Religion which Humane Reason might invent, should choose Circumcision; which could not be performed \* without great pain, and † was laughed at by all Strangers, and had nothing to recommend it, but the Authority of God.

## § XV.

† All other Religions, &c.] Even those so highly commended Laws of *Lycurgus*, as is observed by *Josephus* and *Theodoret*.

\* Without great Pain, &c.] *Philo* says, It was done with

very great Pain.

† Was laughed at, &c.] The same *Philo* says, It was a thing laughed at by every Body: Whence the *Jews* by the Poets, are called Cropt, Circumcised, Foreskinned.

§ XV. *From the Truth and Antiquity of Moses.*

THIS also gives the greatest Credit imaginable to the Writings of *Moses*, in which these Miracles are recorded to Posterity; not only because there was a settled Opinion and constant Tradition amongst the *Jews*, that this *Moses* was appointed by the express Command of God himself to be the Leader and Captain of this People; but also because (as is very evident) he did not make his own Glory and Advantage his principal Aim, in that He himself relates those Errors of his own, which He could have concealed; and delivered the Regal and Sacerdotal Dignity to others, (permitting his own Posterity to be reduced only to common *Levites*.) All which plainly show, that he had no occasion to falsify in his History; as the Style of it further evinces, it being free from that Varnish and Colour, which uses to give Credit to Romances; and very natural and easy, and agreeable to the Matter of which it treats. Moreover, another Argument for the undoubted Antiquity of *Moses's* Writings, which no other Writing can pretend to, is this; That the *Greeks* (from whom all other Nations derived their Learning) own, that they\* had their Letters

\* *Had their Letters, &c.* ] *Herodotus* in his *Terpsichore* says, "That the *Ionians* learn'd their Letters of the *Phœnicians*, and used them with very little variation; which afterwards appearing, those Letters were called *Phœnician*, (as they ought to be) from the *Phœnicians* bringing

" them into *Greece*. *Timon* calls them *The Phœnician Characters of Cadmus*.

And *Callimachus*. --- *Cadmus*, from whom the *Greeks* derive their written Books.

And *Plutarch* calls them *Phœnician* or *Punick* Letters, in his Ninth Book, and Third Prob. of his *Symposiacks*, where he

Letters from others; which Letters of theirs, have the same Order, Name and Shape, as the *Syriack* or *Hebrew*: And further still, the most antient † *Attick* Laws, from whence the *Roman* were afterwards taken, owe their Original to the Laws of *Moses*.

§ XVI.

he says, that *Alpha* in the *Phœnician* Language, signifies an *Ox*, which is very true. *Eupolemus*, in his Book of the Kings of *Judæa*, says, "That *Moses* was the first wife  
"Man, and that Letters were  
"first given by him to the  
"Jews, and from them the  
"Phœnicians received them. That is, the ancient Language of the Jews and Phœnicians was the same, or very little different. Thus *Lucian*, He spake some indistinct Words, like the Hebrew or Phœnician. And *Chærilus* in his Verses concerning the *Solimi*, who, he says, dwelt near the Lake, I suppose he means *Asphaltites*.

These with their Tongue pronounce'd Phœnician Words.

See also the *Punick* Scene of *Plautus*, where you have the Words that are put in the *Punick* Language, twice, by reason of the double writing; and also the *Latin* Translation, whence you may easily correct what is corrupted. And as the *Phœnician* and *Hebrew* Language were the same, so are the ancient *Hebrew* Letters the same with those of the *Phœnicians*. See the great Men about this matter. *Joseph Scaliger's* *Diatriba* of the *Eusebian* Year c10 lxxvii. and the First

Book, Chap. X. of *Gerrard Vossius's* *Grammar* (and particularly *Sam. Bochart.* in his *Chanaan.*) You may add also, if you please, *Clement of Alexandria*, Strom. Book I. and *Eusebius's* *Gospel-Preparation*, Book X. Chap. V.

† *Attick* Laws, &c.] You have a famous Instance of this, in the Thieves that rob by Night, which we have treated of in the Second Book of *War and Peace*, Ch. I. § 12. and another in that Law which *Sopater* recites, Let him that is next akin possess the Heiress; which is thus explained by *Terence*,

There is a Law, by which Widows ought to be married to the next Kinsmen, and the same Law obliges these Kinsmen to marry them.

*Donatus* remarks upon this place thus: That the Widow should be marry'd to the next Kinsman, and he marry her, is the *Attick* Law: viz. taken from the Law of *Moses* in the last Chapter of *Numbers*, which we shall have opportunity of speaking more of afterwards. A great many other things may be found to this purpose, if any one search diligently for them: As the Feast in which they carried Clusters of Grapes, taken from the Feast of

§ XVI. *From Foreign Testimonies.*

To these we may add the Testimony of a great Number, who were Strangers to the *Jewish* Religion; which shows that the most antient Tradition among all Nations, is exactly agreeable to the Relation of *Moses*. For his Description of the Original of the World, is almost the very same as in the \* antient *Phœnician* Histories, which

of Tabernacles; the Law that the High Priest should marry none but a Virgin, and his Countrywoman; that next after Sisters, Kinsmen by the Father's side should inherit; Wherefore the *Attick* Laws agree with many of the *Hebrews*, because the *Atticks* owe many of their Customs to *Cecrops* King of *Egypt*; and because God established many Laws amongst the *Hebrews*, very much like those of the *Egyptians*, to which they had been accustomed, only reforming such things as were bad in them; as we have often observed in our Notes upon the *Pentateuch*, and before us *John Spencer* in his Book about the Ritual Laws of the Jews. *Le Clerc*.

\* *Antient Phœnician Histories*, &c.] *Eusebius* has preserved them for us, in his First Book, Chap. 10. of his *Preparation*. "The Theology of the *Phœnicians* supposes the Foundation of the Universe to have been a Dark and Windy Air, or the Breath of a dark Air, and a dismal Chaos, covered

"with thick Darknes; that  
"these were Infinite, and for  
"many Ages to have had no  
"Bounds. But when this Spi-  
"rit or Breath placed its De-  
"fire or Love on these first  
"Principles, and a Mixture was  
"produced thereby, this Con-  
"junction was called *Love*;  
"This was the Beginning of  
"the Creation of all Things:  
"But the Breath, or Spirit,  
"was not created, and from  
"its Embraces proceeded *Mæt*  
"Mor, which some call *Mud*,  
"others the Corruption of  
"a Watry Mixture; from  
"hence was the Semina-  
"ry and Production of all  
"Things. In *Moses's* History  
we find the Spirit or Breath,  
and the Darknes; and the *Hebrew* Word מרחם *Mera-*  
*chepheth* signifies *Love*. *Plu-*  
*tarch*, *Symposiac*. VIII. *Prob. 1.*  
explaining of *Plato*, says, That  
God is the Father of the World,  
not by the Emission of Seed,  
but by a certain Generative  
Power infused into Matter;  
which he illustrates by this  
Similitude,



which are translated by *Philo Biblius* from *Sanchuniathon's*

*The Female Bird is oft impregnated by the Winds quick Motion----*

And מֹת, *Mot*, מוֹת, whence the Greeks derive their Μόθ, *Mothos*, signifies in Hebrew תְּהוֹם *Tehom*, in Greek Ἀβυσσος, an *Abyss* already in Motion: For Ἀβυσσος, *Abyssos*, is in *Ennius* nothing else but *Mud*, if I understand him right.

*Black slimy Mud from the Tartarean Body proceeded. This Mud, separated into Earth and Sea. Apollonius in the IVth of his Argonauticks,*

*The Earth's produced from Mud.*

Upon which Place the Scholiast says: "*Zeno* says, That the Chaos in *Hesiod* is Water, of which all Things were made; the Water subsiding made Mud, and the Mud congealing made solid Earth. Now this *Zeno* was a *Phœnician*, a Colony of whom were planted in *Cittium*, whence the Hebrews call all beyond the Seas חִיִּתִּים *Chittim*: Not much different from which is that of *Virgil*, *Ecllogue VI.*

*Then Earth began to harden, and include*

*The Sea within its Bounds, and things to take*

*Their proper Forms.*

*Numenius*, cited by *Porphyry* about the Nymph's Den, affirms, *It was said by the Prophet (meaning Moses) That the*

*Spirit of God was moved upon the Waters*; the same Expression which *Tertullian* uses concerning Baptism. Now because the Hebrew Word מְרַחֵפֶת *Merachepeth* signifies properly the Brooding of a Dove upon her Eggs; therefore it follows in *Sanchuniathon*, That the Living Creatures, that is, the Constellations, were in that Mud, as in an Egg; and hence That Spirit is called by the Name of the Dove: Under the Similitude of which Dove, *Rabbi Salomon* explains the Word מְרַחֵפֶת *Merachepeth*, *Nigidius* in the Scholiast of *Germanicus*: "That there was found an Egg of a huge Birds, which being rolled about, was cast upon the Earth, and after a few Days *Venus* the Goddess of Syria was hatched thereby. *Lucius Ampelius* in his Book to *Macrinus*; "It is reported that in the River *Euphrates*, a Dove sat many Days upon a Fish's Egg, and hatched a Goddess very kind and merciful to the Life of Man. *Macrobius* resembles the World to an Egg, in the VIth Book and 16th Chapter of his *Saturnalia*. The Beginning of Generation in the Orphic Verses, mentioned by *Plutarch*, *Symposiack XI. Ch. 3.* and *Athenagoras*. And hence the Syrian Gods are called by *Arnobius*, the Offspring of Eggs, by which Gods he means the Stars. For it follows in the *Phœnician Theology*.

*Sanchuniathon's* Collection; and a good Part of it is † among

*The Mud was illuminated with Light, whence came the Sun and Moon, and great and little Stars.* You see here, as in *Moses*, that Light was before the Sun. The Word that *Moses* uses immediately after, I mean *וְהָאֵרֶץ* *Erts*, where evidently that which was dried from the Water is called *הַיָּבֵשׁ* *Jaba-shah*; the same *Pherecydes*, from the Authority of the *Syrians* expresses thus, (as we are informed by others, but particularly by *Josephus*, in his First Book against *Appion*;) *Chthonia* was the Name given to the Earth, after that *Jupiter* had honoured it. This Place we find in *Diogenes Laertius* and Others; and *Anaximander* calls the Sea, that which remained of the first Moisture of Things. That Things were confused before their Separation, (concerning which you have the very Words of *Moses* in *Chalcidius's* Explication of *Timaeus*) *Linus* informs us, as he was himself taught,

*In the Beginning all Things were confus'd.*

So *Anaxagoras*. All things were blended together, till the (Divine) Mind separated them, and adorned and regulated that which was confus'd. And for this Reason, was the Name *Mind* given by *Anaxagoras*, as *Phla-sius* assures us in *Timon*;

For *Anaxagoras*, that noble Hero,

Was term'd a Mind, 'cause that was thought by him

A Mind, which from Confusion Order brought.

All this came from the *Phoenicians*, who held a very ancient Correspondence with the *Greeks*; the *Antients* say that *Linus* descended from *Phœnix*: So *Orpheus* had his Opinions from the *Phœnicians*, one of which was this in *Athenagoras*, *That Mud proceeded from Water.* After which he mentions a great Egg split into two Parts, Heaven and Earth. From the same *Orpheus*, *Timothens* the *Chronographer* cites this Passage: "The Chaos was dark  
" as Night, in which Darknēss  
" all things under this Sky  
" were involved; the Earth  
" could not be seen by reason  
" of the Darknēss, till Light  
" breaking from the Sky illuminated every Creature. See the Place in *Scaliger* in the Beginning of the First Book of the *Greek Chronicle* of *Eusebius*. In that which follows of *Sanchuniathon*, it is called *βᾶνν*, which is certainly the *בְּהֵן* *behn* of *Moses*; and the Wind, which is there called *καλπία* *Kalpia*, is the same with *קַלְפִּיָּה* *Kelphijah*, the Voice of the Mouth of God.

† Among the *Indians*, &c.] *Megasthenes*, in the Fifteenth Book of *Strabo*, expresses their Opinion thus: "That in many things they agree with the *Greeks*; as, that the World had a Beginning, and will have an End; that it is of a Spherical Figure; that God, the Creator and Go-

among the *Indians* ‡ and *Egyptians*; whence it is, that

“ verner of it, penetrates all  
 “ Things; that Things had  
 “ different Beginnings; and  
 “ that the World was made of  
 “ Water. *Clement* has pre-  
 served the Words of *Megasthe-  
 nes* himself, out of his Third  
 Book of the *Indian History*,  
 Strom. 1. “ All that was of  
 “ old said concerning the Na-  
 “ ture of Things, we find al-  
 “ so said by the Philosophers  
 “ who lived out of *Greece*, the  
 “ *Brachmans* among the *Ini-*  
 “ *ans*, and they that are cal-  
 “ led *Jews* in *Syria*.

‡ And *Egyptians*, &c.] Con-  
 cerning whom, see *Laertius* in his  
*Prooemium*; “ The Foundation  
 “ was a confused Chaos, from  
 “ whence the Four Elements  
 “ were separated, and Living  
 “ Creatures made. And a lit-  
 “ tle after, “ That as the World  
 “ had a Beginning, so it will  
 “ have an End. *Diodorus Si-*  
*culus* explains their Opinion  
 thus: “ In the Beginning of  
 “ the Creation of all Things,  
 “ the Heavens and the Earth  
 “ had the same Form and Ap-  
 “ pearance, their Natures be-  
 “ ing mixed together; but af-  
 “ terwards the Parts separating  
 “ from one another, the World  
 “ received that Form in which  
 “ we now behold it, and the  
 “ Air a continual Motion. The  
 “ Fiery Parts ascended highest,  
 “ because the Lightness of its  
 “ Nature causes it to tend up-  
 “ wards; for which Reason,  
 “ the Sun and Multitude of  
 “ Stars go in a continued

“ Round; the Muddy and  
 “ Grosser Part, together with  
 “ the Fluid, sunk down,  
 “ by reason of its Heaviness,  
 “ And this rolling and turn-  
 “ ing it self continually round,  
 “ from its Moisture produ-  
 “ ced the Sea, and from the  
 “ more Solid Parts proceeded  
 “ the Earth, as yet very soft  
 “ and miry; but when the  
 “ Sun began to shine upon it,  
 “ it grew firm and hard; and  
 “ the Warmth causing the Su-  
 “ perficies of it to ferment,  
 “ the Moisture, in many pla-  
 “ ces swelling, put forth cer-  
 “ tain purrid Substances co-  
 “ vered with Skins, such as  
 “ we now see in Fenny Moo-  
 “ rish Grounds; when the  
 “ Earth being cool, the Air  
 “ happens to grow warm,  
 “ not by a gradual Change,  
 “ but on a sudden: After-  
 “ wards the forementioned  
 “ Substances, in the moist  
 “ Places, having received Life  
 “ from the Heat in that  
 “ manner, were nourished in  
 “ the Night by what fell  
 “ from the Clouds surround-  
 “ ing them, and in the Day  
 “ they were strengthened by  
 “ the Heat. Lastly, When  
 “ these *Fatus's* were come to  
 “ their full growth, and the  
 “ Membranes by which they  
 “ were inclosed broke by the  
 “ Heat, all sorts of Creatures  
 “ immediately appeared; those  
 “ that were of a hotter Na-  
 “ ture, became Birds, and  
 “ mounted up high; those  
 “ that

“ that were of a Groffer and  
 “ Earthy Nature, became  
 “ Creeping Things, and fuch  
 “ like Creatures which are con-  
 “ fined to the Earth; and  
 “ thofe which were of a Wat-  
 “ try Nature, immediately be-  
 “ took themfelves to a Place  
 “ of the like Quality, and  
 “ were called Fish. Now the  
 “ Earth being very much dry-  
 “ ed and hardned, by the  
 “ Heat of the Sun, and by the  
 “ Wind, was no longer able  
 “ to bring forth Living Crea-  
 “ tures, but they were after-  
 “ wards begotten by mix-  
 “ ing with each other. *Euri-  
 “ pides* feems not to contra-  
 “ dict this Account, who was  
 “ the Scholar of *Anaxagoras*  
 “ the Philofopher: For he fays  
 “ thus in his *Menalippe*;

*Heaven and Earth at firft were  
 of one Form,*

*But when their different Parts  
 were feparated;*

*Thence fprung Beafts, Fowls,  
 and all the Shoals of Fish,  
 Nay, even Men themfelves.*

“ This therefore is the Ac-  
 “ count we have received of  
 “ the Original of Things. And  
 “ if it fhould feem ftrange to  
 “ any one, that the Earth  
 “ fhould in the Beginning have  
 “ a Power to bring forth Li-  
 “ ving Creatures, it may be  
 “ further confirmed by what  
 “ we fee comes to pafs even  
 “ now. For at *Thebes* in *E-  
 “ gypt*, upon the River *Nile*’s  
 “ very much overflowing its  
 “ Banks, and thereby moist-  
 “ ning the Ground, imme-  
 “ diately by the Heat of the  
 “ Sun is caufed a Putrefaction,  
 “ out of which arifes an in-

“ credible Number of Mice.  
 “ Now if after the Earth has  
 “ been thus hardned, and the  
 “ Air does not preserve its  
 “ original Temperature, yet  
 “ fome Animals are produ-  
 “ ced, they fay; From hence  
 “ it is manifelt, that in the  
 “ Beginning all forts of Li-  
 “ ving Creatures were pro-  
 “ duced out of the Earth in  
 “ this manner. If we add to  
 “ this, that God is the Creator,  
 “ who is called by *Anaxagoras* a  
 “ *Mind*, you will find many things  
 “ agreeing with *Mofes*, and the  
 “ Tradition of the *Phenicians*;  
 “ the Heavens and Earth be-  
 “ ing mixed together, the Mo-  
 “ tion of the Air, the Mud or  
 “ Abyfs the Light, the Stars,  
 “ the Separation of Heaven and  
 “ Earth, and Sea, the Birds,  
 “ Creeping Things, Fishes and  
 “ other Animals; and laft of all,  
 “ Mankind. *Macrobius* in his  
 “ Seventh of his *Saturnalia*, Chap.  
 “ 16. tranfcribed thefe Words  
 “ from the *Egyptians*; “ If we  
 “ allow, what our Adverfaries  
 “ affirm, that the Things which  
 “ now are, had a Beginning;  
 “ Nature firft formed all forts  
 “ of Animals perfect; and then  
 “ ordained, by a perpetual Law,  
 “ that their Succeffion fhould  
 “ be continued by Procreation.  
 “ Now that they might be  
 “ made perfect in the Begin-  
 “ ning, we have the Evidence  
 “ of very many Creatures pro-  
 “ duced perfect, from the Earth  
 “ and the Water; as in *Egypt*  
 “ Mice, and in other Places  
 “ Frogs, Serpents, and the like.  
 “ And it is with juft Reafon that  
 “ *Aristotle* prefers *Anaxagoras* be-  
 “ fore any of the antient Greek



that \* in *Linus*, † *Hesiod*, and many other Greek Writers, mention is made of a *Chaos*, (signified by some

Philosophers, *Metaphys.* Book I. ch. 3. as a sober Man, when the rest were drunken; because they referred every thing to Matter, whereas this Man added also a Cause, which acts with Design; which Cause *Aristotle* calls Nature, and *Anaxagoras* Mind, which is better; and *Moses*, God; and so does *Plato*. See *Laertius*, where he treats concerning the first Principles of Things, according to the Opinion of *Plato*; and *Apuleius* concerning the Opinions of *Plato*. *Thales*, who was before *Anaxagoras*, taught the same; as *Velleius* in *Cicero* tells us, in his first Book of the Nature of the Gods: "For *Thales Milesius*, "who was the first that en- "quired into such things as "these, says, that Water was "the Beginning of all Things; "and that God was that Mind "which formed all Things out "of Water. Where, by Wa-  
ter, he means the *Chaos*, which *Xenophon* and others call *Earth*; all of them well enough, if we rightly apprehend them.

\* In *Linus*, &c.] In the Verse quoted above.

† *Hesiod*, &c.] In his *Theogonia*:

The Rise of all Things was a  
Chaos Rude,  
Whence sprung the spacious  
Earth, a Seat for Gods;  
Who dwell on high Olympus  
Snowy Top,  
Nor are excluded from the  
Dark Abyss

Teneath the Earth; from hence  
the God of Love,  
Most amiable of All, who frees  
the Breasts

Of Men and Gods from anx-  
ious Cares and Thoughts;  
And comforts a'l of them with  
soft Delight;

From hence rose Erebus, and  
gloomy Night.

These produc'd Æther, and the  
gladsome Day,

As Pledges of their Love.

If we compare this, with those of the *Phanicians* now quoted, it will seem to be taken from them. For *Hesiod* lived hard by the *Theban* *Baotia*, which was built by *Cadmus* the *Phanician*.

ⲉⲣⲉⲃⲟⲩ, *Erebus*, is the same as *Moses's* עֲרֵב *Ereb*, which Night and Day follow in the Hymns that are ascribed to *Orpheus*.

The Original of all Things was  
a vast Chaos.

In the *Argonauticks*, which go under the same Name:

In Verse he sung the Origin of  
Things,

Nature's great Change; how  
Heaven's high Roof was  
fram'd,

The Earth establish'd, and the  
Sea was bounded.

How Love, the Cause of all  
Things, by his Power  
Creating every Thing, gave  
each his Place.

So also *Epicharmus*, the most  
antient Comic Poet, relating  
an old Tradition:

some under the name of an Egg) and of the framing of Animals, and also of Man's Formation after the Divine Image, and the Dominion given him over all living Creatures; which are to be seen in many Writers, particularly † in *Ovid*, who transcribed them

*'Tis said that Chaos was before  
the Gods themselves.*

And *Aristophanes*, in his Play called the *Birds*, in a Passage preserved by *Lucian* in his *Philopatri*, and by *Suidas*.

*First of all was Chaos and  
Night, dark Erebus and  
gloomy Tartarus;*

*There was neither Earth, nor  
Air, nor Heaven, till dusky  
Night,*

*By the Wind's Power, on the  
wide Bosom of Erebus,  
brought forth an Egg,*

*Of which was hatched the God  
of Love. (when Time began;)  
who with his Golden Wings  
Fixed to his Shoulders, flew  
like a mighty Whirlwind; and  
mixing with Black Chaos*

*In Tartarus dark Shades, pro-  
duced Mankind, and brought  
them into Light.*

*For, before Love joined all  
things, the very Gods them-  
selves had no Existence;*

*But upon this Conjunction, all  
things being mixed and  
blended, Æther arose;*

*And Sea and Earth, and the  
blessed Abodes of the Im-  
mortal Gods.*

These appear, upon a very slight view, to be taken from the Tradition of the *Phœnicians*, who held an ancient Correspondence with the Inhabitants of *Attica*, the most ancient of

the *Ionians*. We have already spoken of *Erebus*. *Tartarus* is תהוֹם *Tehom*, Ἄβυσσος *Abyssos*, and מרחפת *Merachephath*, signifies Love, as was shown before: To which belongs that of *Parmenides*,

*Love was the first of all the  
Gods.*

† In *Ovid*, &c.] The Place is no further than the First Book of his *Metamorphosis*, and it is very well worth reading; the Principal Things in it being so very like those of *Moses*, and almost the same Words, that they afford much Light to what has been already said, and are likewise much illustrated by it:

*Before the Sea and Earth, and  
Heaven's high Roof*

*Were framed, Nature had but  
one Form, one Face;*

*The World was then a Chaos,  
one huge Mass,*

*Gross, undigested; where the  
Seeds of things*

*Lay in Confusion, and Disorder  
hurl'd,*

*Without a Sun to cherish with  
his Warmth*

*The rising World; or paler  
horned Moon.*

*No Earth, suspended in the  
Liquid Air,*

*Born up by his own Weight;  
no Ocean vast*

Through unknown Tracts of  
 Land to cut his Way,  
 But Sea and Earth and Air  
 were mix'd in One,  
 The Earth unsepar'd, Sea in-  
 navigable,  
 The Air devoid of Light; no  
 Form remain'd:  
 For each resisted each, being  
 all confin'd;  
 For jarr'd with Cold, and Moist  
 with Dry contended;  
 Hard, Soft, Light, Heavy strove  
 with mighty Force,  
 'Till God and Nature did the  
 Strife compose,  
 By severing Heav'n from Earth,  
 and Sea from Land,  
 And from gross Air the liquid  
 Sky dividing;  
 All which, from lumpish Mat-  
 ter separated,  
 Had each its proper Place, by  
 Law decreed:  
 The Light and fiery Parts up-  
 wards ascend,  
 And fill the Region of the  
 Arched Heavens;  
 The Air, as next to them in  
 weight, and then  
 The Earth (drawing the Ele-  
 ments) possessed  
 The lower Regions, press'd by  
 its own Weight;  
 And last, the solid Orb by the  
 Ocean girt.  
 Thus the well order'd Mass  
 divided was  
 Into chief Parts, by the Divine  
 Command;  
 And first, the Earth not  
 stretched into a Plain,  
 But like an Artificial Globe  
 condensed;  
 Upon whose Surface winding  
 Rivers glide,  
 And stormy Seas, whose Waves  
 each Shore rebound.

Here 'Fountains send forth  
 Streams, there one broad  
 Lake  
 Fills a large Plain: Thus mix'd  
 with Pools and Springs,  
 The gentle Streams which roll  
 along the Ground,  
 Are some by the thirsty hollow  
 Earth absorb'd,  
 Some in huge Channels to the  
 Ocean bend,  
 And leave their Banks, to beat  
 the Sandy Shoar.  
 By the same Power were Plains  
 and Vales produc'd,  
 And shady Woods and rocky  
 Mountains rais'd.  
 The Heaven begirt with Zones;  
 two on the Right,  
 Two on the Left, the torrid  
 One between.  
 The same Distinction does the  
 Earth maintain,  
 By Care Divine into five Cli-  
 mates mark'd;  
 Of which the middle, through  
 its Heat immense  
 Has no Inhabitants; two with  
 deep Snow  
 Are cover'd; what remain are  
 temperate.  
 Next, between Heav'n and  
 Earth, the Air was fix'd,  
 Lighter than Earth, but heavier  
 than Fire.  
 In this low Region Storms and  
 Clouds were hung,  
 And hence loud Thunder time-  
 rous Mortals' fright,  
 And forked Lightning, mix'd  
 with Blasts of Wind.  
 But the wise Framers of the  
 World did not  
 Permit them every where; be-  
 cause their Force  
 Is scarce to be resisted (when  
 each Wind

Prevaileth in its Turn;) but  
 Nature shakes,  
 Their Discord is so great. And  
 first the East  
 Possesses the Morn, Arabia's de-  
 sert Land;  
 And Persia's bounded by the  
 rising Sun.  
 Next Zephyr's gentle Breeze,  
 where Phœbus dips  
 Himself into the Sea; then the  
 cold North,  
 At whose sharp Blasts the har-  
 dy Scythians shake.  
 And last the South, big with  
 much Rain and Clouds.  
 Above this stormy Region of  
 the Air,  
 Was the pure Æther plac'd,  
 refin'd and clear.  
 When each had thus his proper  
 Bounds decreed,  
 The Stars, which in their gros-  
 ser Mass lay hid,  
 Appear'd, and Heaven's whole  
 Orb illuminated.  
 Now living Creatures did each  
 Place possess:  
 The Gods and Stars Cæstrial  
 Regions fill,  
 The Waters with large Shoals  
 of Fishes throng'd,  
 The Earth with Beasts, the Air  
 with Birds replete.  
 Nothing seem'd wanting, but a  
 Kind endu'd  
 With Soul and Reason to rule  
 o'er the rest;  
 Which was supply'd by Man,  
 the Seed Divine  
 Of Him who did the Frame  
 of all things make;  
 Or else when Earth from Sky  
 was separated,  
 Some of the Heavenly Seed re-  
 main'd, which sown  
 By Japhet, and with watry  
 Substance mix'd,

Was form'd into the Image of  
 the Gods.

And when all Creatures to  
 the Earth were prone,  
 Man had an upright Form to  
 view the Heavens,  
 And was commanded to be-  
 hold the Stars.

Here you see Man has the Do-  
 minion over all inferior Crea-  
 tures given him; and also that  
 he was made after the Image  
 of God, or Divine Beings.  
 To the same purpose are the  
 Words of Eurysus the Pytha-  
 gorean, in his Book of Fortune;  
 "His (that is, Man's) Taber-  
 nacle, or Body, is like that  
 of other Creatures, because  
 it is compos'd of the same  
 Materials; but wrought by  
 the best Workman, who  
 framed it according to  
 the Pattern of himself.  
 Where the Word  $\sigma\kappa\eta\nu$  is  
 put for Body, as in Wisdom;  
 Chap. IX. Ver. 15. and 2 Cor.  
 V. 1, and 4. To which may  
 be added, that of Horace, who  
 calls the Soul,

----- A Particle of Breath  
 Divine.

And Virgil,

An Ætherial Sense.

And that of Juvenal, Satyr XV.

----- Who alone

Have Ingenuity to be esteem'd;  
 As capable of Things Divine,  
 and fit

For Arts; which Sense we  
 Men from Heav'n derive,  
 And which no other Creature  
 is allow'd;

For He that fram'd us both,  
 did only give

To them the Breath of Life,  
 but us a Soul.

And



them from the *Greek*. That all things were made by the Word of God, is asserted by \* *Epicharmus*, and † the *Platonists*; and before them, by the most Antient

And those Remarkable Things hereto relating, in *Plato's Phædon*, and *Alcibiades*. *Cicero*, in the Second Book of the Nature of the Gods, says, thus: "For when He (*that is, God*) left all other Creatures to feed on the Ground; he made Man upright, to excite him to view the Heavens, to which he is related, as being his former Habitation. And *Salust*, in the Beginning of the *Cataline War*, "All Men, that desire to exceed other Animals, ought earnestly to endeavour not to pass away their Days in Silence, like the Beasts which Nature has made prone, and Slaves to their Bellies. And *Pliny*, Book II. Chap. 26. "The never enough to be admired *Hipparchus*; than whom none more approved the Relation betwixt Man and the Stars, and our Souls being a Part of the Heavens.

\* *Epicharmus*, &c.] "Man's Reason is derived from that of God.

† The *Platonists*, &c.] *Amelius* the *Platonick*, "And this is that Reason, or Word, by which all things that ever were, were made; according to the Opinion of *Heraclitus*: This very Word, or Reason, which the *Barbarian* means, that set all things in Order in the Beginning, and

"which was with God before that Order, and by which every thing was made, and in which was every Creature; the Fountain of Life and Being. The *Barbarian* he here speaks of, is *St. John* the Evangelist, a little later than whose time *Amelius* lived. *Eusebius* has preserv'd his Words in the Eleventh Book and 19th Chapter of his *Preparation*; and *Cyril* in his Eighth Book against *Julian*. *St. Austin* mentions the same Place of *Amelius* in his Tenth Book and 29th Chapter of the *City of God*, and the Eighth Book of his *Confessions*. And *Tertullian* against the *Gentiles*; "It is evident, says he, "that with your Wife Men the *Λόγος* & *Logos*, Word or Reason, was the Maker of the Universe; for *Zeno* would have this Word to be the Creator, by whom all things were disposed in their Formation. This Place of *Zeno* was in his Book *περὶ εἰσίας*, concerning Being, where he calls the *τὸ ποίῳ* the Efficient Cause, *Λόγος* the Word or Reason; and in this he was follow'd by *Cleanthes*, *Chrysippus*, *Archedemus*, and *Possidonius*, as we are told by *Laertius* in his Life of *Zeno*. *Seneca*, in his LXVth Epistle, calls it the Reason which maketh. And *Chalcidius* to *Timæus* says, This

Antient Writer, (I don't mean of those Hymns which go under his Name,) but of those Verses which were † of Old called *Orpheus's*, not because *Orpheus* compos'd them, but because they contain'd his Doctrines. \* And *Empedocles* acknowledged,

*That the Reason of God, is that God who has a Regard to Humane Affairs, and who is the Cause of Mens living well and happily, if they do not neglect the Gift of God bestowed on them by the most high God. And in another Place, speaking of Moses, he has these Words: Openly declaring, the Heaven and Earth were made by the Divine Wisdom; and at length, that the Divine Wisdom was the Foundation of the Universe.*

† Of Old called *Orpheus's*, &c.] The Verses are these:

*I swear by that first Word the Father spake,  
When the Foundation of the Earth was laid.*

They are extant in the Admonition to the Greeks among the Works of *Julian*: As also these;

*I speak to those I ought, Be gone Prophane,*

*Away: But do thou hearken, O Musæus,*

*Begotten by the Moon; I speak the Truth;*

*Let not vain Thoughts the Comfort of thy Life*

*Destroy; the Divine Reason strictly view,*

*And fix it in thy Mind to imitate;*

*Behold the great Creator of the World,*

*Who's only Perfect, and did all things make,*

*And is in all; though we with Mortal Eyes*

*Cannot discern him; but he looks on us.*

These we find in the Admonition to the Greeks; as also in a Book concerning the Monarchy of the World, in the Works of *Justin Martyr*; in *Clemens Alexandrinus*, Strom. 5. and in the XIIIth Book of *Eusebius's Gospel Preparation from Aristobulus*.

\* And *Empedocles* acknowledged, &c.] Of whom *Laertius* says, That he affirmed the Sun to be a great Heap of Fire. And he that wrote the Opinions of the Philosophers, has these words; *Empedocles* said that the Æther was first separated, then the Fire, and after That the Earth, the Superficies of which being streightened by the violent Motion, the Water burst out; whence the Air was exhaled: That the Heavens were compos'd of Æther, and the Sun of Fire. And Chap. 20. *Empedocles* affirms, There are two Suns, one the Original, and the other the Apparent. And *Philolaus*, as we there also read, says, That the Sun is of the same Nature as Glass, receiving its Splendor from the Fire that is in the World, and transmitting its Light to us. *Anaxagoras*, *Democritus*, *Metrodorus* affirmed the Sun to be a certain Mass of Fire; as is said in the same place. And *Democritus*

ledged, that the Sun was not the Original Light, but the Receptacle of Light, (the Storehouse and Vehicle of Fire, as the antient Christians express it.) † *Aratus*, and ‡ *Catullus* thought the Divine Residence was above the Starry Orb; in which, *Homer* says, there is a continual Light. \* *Thales* taught from the antient Schools, That God was the Oldest of Beings, because not Begotten; that the World was most Beautiful, because the Workmanship of God; that Darkness was before Light, which latter we find † in *Orpheus's* Verses, ‡ and *Hesiod*; whence it was, that \* the Nations who were

*Democritus* shows, that these were the most antient Opinions, as *Laertius* relates.

† *Aratus*, &c.] *Aratus*;

*As far as the dire River Eridanus*

*Extends under the Footsteps of the Gods.*

‡ *Catullus*, &c.] *Catullus* the Interpreter of *Callimachus* introduces *Berenices Hair*, speaking after this manner,

*Tho' in the Night the Gods upon me tread.*

\* *Thales* taught, &c.] As says *Diogenes Laertius*; and *Herodotus* and *Leander* assert him to have been originally a *Phœnician*.

† In *Orpheus's Verses*, &c.] In his Hymn to Night:

*I sing the Night, Parent of Men and Gods.*

‡ And *Hesiod*, &c.] Whose Verses upon this are cited above.

\* The Nations who were most tenacious, &c.] The *Numidians* in *Lybia* reckon their Time not by Days, but by Nights, says *Nicholas Damascenus*. And *Taci-*

*us* affirms of the *Germans*; That they do not, like us, compute the Number of the Days, but of the Nights; So they appoint and decree; Night seems to usher in the Day. See the *Speculum Saxonicum*, Book I. Art. 3. 67. and in other Places. And also the learned *Lindebrogius*, upon the word Night, in his Vocabulary of the German Law. The Neighbouring People of *Bohemia* and *Poland* preserve this Custom to this very Day, and the *Gauls* used it of old. *Cæsar*, in his Sixth Book of the Gallick War, says, That all their Distances of Time were counted, not by the Number of Days, but of Nights. And *Pliny* concerning the *Druids*, in the Sixteenth Book of his *Natural History*, says, The Moon with them began their Months and Years. It is a known Custom amongst the *Hebrews*. *Gellius* in his Third Book, Chap. II. adds the *Athenians*, who in this matter were the Scholars of the *Phœnicians*.

† *Anaxa-*

were most tenacious of antient Customs, reckon-  
ed the Time by Nights. † *Anaxagoras* affirmed,  
that all things were regulated by the Supreme  
Mind; ‡ *Aratus*, that the Stars were made by  
God; \* *Virgil*, from the *Greeks*, that Life was in-  
fused

† *Anaxagoras* affirmed, &c.] His Words are quoted above, which are found in *Laertius*, the Writer of the Opinions of the Philosophers, and others: As are also the Verses of *Timon* concerning his Opinion.

‡ *Aratus*, &c.] In the Beginning of his *Phænomena*;  
Begin with Jupiter, whose Es-  
sence is  
Ineffable by mortal Man, whose  
Presence

Does all things fill; Assem-  
blies, Courts, and Markets;  
The deep Abyss and Ports are  
fill'd with Him.

We all enjoy Him, all his Off-  
spring are,

Who's Nature is benign to  
Man; who stirs

Them up to Work, the good of  
Life consulting.

'Tis He appoints the Time to  
Plow and Sow,

And Reap the fruitful Har-  
vest----

'Twas He that in the Heavens  
fix'd the Stars,

Allotting each his Place, to  
know the Year,

And to declare the Fate us  
Men attends;

That all things are by certain  
Laws decreed.

Him therefore let us first and  
last appease.

O Father, the great Help we  
Mortals have,

That by Jupiter we are here  
to understand God, the true  
Maker of the World, and a l  
things in it, *St. Paul* teaches  
us in the Seventeenth Chapter  
of the *Acts*, Vers. 28. And we  
learn from *Lactantius*, that *Ovid*  
ended his *Phænomena* with these  
Verses:

Such, both in Number and in  
Form, did God

Upon the Heavens place, and  
give in Charge

To enlighten the thick Darkness  
of the Night.

And *Chalcidius* to *Timæus*: To  
which Thing the Hebrews agree,  
who affirm, that God was the  
Adorner of the World, and ap-  
pointed the Sun to rule the Day,  
and the Moon to govern the Night;  
and so disposed the rest of the  
Stars, as to limit the Times and  
Seasons of the Year, and be Signs  
of the Productions of Things.

\* *Virgil* from the *Greeks*, &c.] In the Sixth Book of his *Æne-  
ads*, which *Servius* says was  
composed from many of the  
Antient Greek Writings.

At first the Heaven and Earth,  
and watry Seas,

The Moon's bright Globe, and  
all the glittering Stars,

Were by the Divine Spirit each  
sustain'd:

For the whole World is acted  
by a Son.

Which



fused into things by the Spirit of God; † *Hesiod*, ‡ *Homer*, and \* *Callimachus*, that Man was formed of Clay; lastly, † *Maximus Tyrius* asserts, that it was

*Which thoroughly penetrates it;  
whence Mankind,  
And Beasts and Birds have  
their Original;  
And Monsters in the Deep  
produc'd: The Seed  
Of each is a Divine and Hea-  
venly Flame.*

Which may be explained by  
those in his *Georgicks* IV.

*By such Examples taught, and  
by such Marks  
Some have affirm'd that Bees  
themselves partake  
Of the Celestial Mind, and  
Breath Ætherial.*

*For God pervades the Sea, and  
Earth, and Heavens,*

*Whence Cattel, Herds, Men, and  
all Kinds of Beasts*

*Derive the slender Breath of  
fleeting Life.*

† *Hesiod*, &c.] In his *Works  
and Days*:

*Then ordered Mulciber, with-  
out delay,*

*To mix the Earth and Water,  
and infuse*

*A Humane Voice.*

‡ *Homer*, &c.] *Ilias* VIII.

*You all to Earth and Water  
must return.*

For all things return from  
whence they came. *Euripides*  
in his *Hypsipyle* (as *Stobæus* tells  
us in the Title) uses this Ar-  
gument, for bearing patiently  
the Events of things, which is  
transcribed by *Tully* in his  
Third Book of *Trusculan* Que-  
stions:

----- All which in vain us  
Mortals vex,

*Earth must return to Earth,  
for Fate ordains,*

*That Life, like Corn, must be  
cut off in all.*

To the same purpose *Euripides*  
in his *Supplicants*:

*Permit the Dead to be entomb'd  
in Earth,*

*From whence we all into this  
Body came;*

*And when we die, the Spirit  
goes to Air,*

*To Earth the Body; for we  
can possess*

*Life only for a time; the  
Earth demands*

*It back again.*

All which, you see, exactly a-  
gree with *Moses*, *Gen.* III. 19.  
and *Solomon*, *Ecc.* XII. 7.

\* *Callimachus*, &c.] Who in  
his *Scazon* calls Man, *Promethe-  
us's* Clay. Of this Clay we find  
mention made in *Juvenal* and  
*Martial*. To which we may  
add this place of *Censorinus*;  
*Democritus the Abderite* was of  
Opinion, that Men were first  
formed of Clay and Water; and  
*Epicurus* was much of the same  
mind.

† *Maximus Tyrius*, &c.] In his  
First Dissertation: In the great  
Discord, Confusion, and Debates  
that there are amongst Men; the  
whole World agree in this one  
constant Law and Opinion; that  
God is the sole King and Father  
of all; but that there are many  
other

was a constant Tradition received by all Nations, that there was One Supreme God, the Cause of all things. And we learn † from *Josephus*, † *Philo*, \* *Tibullus*, † *Clemens Alexandrinus*, and † *Lucian* (for I need not mention the *Hebrews*) that the Memory of the Seven Days Work was preserved not only among the *Greeks* and *Italians*, by honouring the Seventh Day; but also \* amongst the *Celtæ* and *Indians*, who all measured the Time by

other Gods, the Off-spring of Him, who assist in his Government. This is affirmed by the Greek and the Barbarian; by him who dwells in the Continent, and by him who lives on the Sea-shoar; by the Wise and by the Foolish. To which may be added those Places cited in the Second Book of War and Peace, Ch. XX. § 45. And that of *Antisthenes*, related by *Tully* in his First Book of the Nature of the Gods, That there are many Vulgar Gods, but there is but one Natural God. And *Lactantius*, Book I. Ch. 5. adds, from the same *Antisthenes*;

*The Maker of the whole World.*  
So likewise *Sophocles*;  
There is really but One God,  
*The Maker of Heaven, and Earth,*

*And Sea, and Winds.*  
To which may be added that Place of *Varro*, cited by *St. Austin*, in the Fourth Book, and Chap. 31. of his *City of God*.

† From *Josephus*, &c.] Against *Appion*, about the End of the Second Book, where he says, There is no City, Greek or Barbarian, in which the Custom of

Resting on the Seventh Day is not preserved, as it is amongst the Jews.

† *Philo*, &c.] Concerning the Seventh Day: It is a Festival celebrated, not only in One City or Country, but throughout the whole World.

\* *Tibullus*, &c.] The Seventh Day is sacred to the Jews.

† *Clemens Alexandrinus*, &c.] Who in his *Strom.* V. quotes out of *Hesiod*, that the Seventh Day was sacred. And the like out of *Homer* and *Callimachus*. To which may be subjoyned, what *Eusebius* has taken out of *Aristobolus*, Book XIII. Ch. 12. *Theophilus Antiochenus*, Book XI. to *Autolychnus*; Concerning the Seventh Day, which is distinguished by all Men. And *Suetonius*, in his *Tiberius* XXXII; *Diogenes the Grammarian* uses to dispute at *Rhodes* of the Sabbath Day.

† *Lucian*, &c.] Who tells us in his *Paralogue*, that Boys were wont to play on the Seventh Day.

\* Amongst the *Celtæ*, &c.] As is evident by the Names of the Days among the different Nations

by Weeks; as we are taught by \* *Philostratus*, † *Dion Cassius*, and *Justin Martyr*: And ‡ the most Antient Names of the Days. The *Egyptians* tell us, that at first Men led their Lives † in great Simplicity, \* their Bodies being naked; whence arose the Poets Fiction of the Golden Age, famous among the *Indians*, † as *Strabo* remarks.

‡ *Maimonides*

Nations of the *Celta*, viz. *Germanians*, *Gauls*, and *Britons*. *Helmoldus* tells us the same of the *Slavonians*, Book I. Ch. 48.

\* *Philostratus*, &c.] Book III. Chap. 13. speaking of the *Indians*.

† *Dion Cassius*, &c.] Book XXXIII. The Day called *Saturn's*. Where he adds, that the Custom of computing the Time by Weeks was derived from the *Egyptians* to all Mankind. And that this was not a new, but a very antient Custom, *Herodotus* teaches us in his Second Book: To which may be added *Isidore* concerning the *Romans*, Book V. Chap. 30. and 32.

‡ *The most antient Names*, &c.] See the *Oracle*, and *Orpheus's* Verses in *Scaliger's Prolegomena*, to his *Emendation of Times*. (I suspect, that the Foundation of Weeks was rather from the Seven Planets, than from the Creation of the World in Seven Days. *Le Clerc*.)

† *In great Simplicity*, &c.] See what we have said of this matter, Book II. Chap. I. § XI. concerning the *Right of War*, and the Notes belonging to it.

\* *Their Bodies being naked*,

&c.] Whose Opinion *Diodorus Siculus* thus relates: *The first Men lived very hardy, before the Conveniences of Life were found out; being accustomed to go naked; and wanting Dwelling and Fires; and being wholly ignorant of the Food of civilized Nations. And Plato in his Politicks: God their Governor fed them, being their Keeper; as Man, who is a divine Creature, feeds the inferior Creatures. And a little after: They fed naked and without Garments, in the open Air. And Dicearchus the Peripatetic, cited both by Porphyry, in his Fourth Book against Eating Living Creatures; and to the same Sense by Varro concerning Country Affairs: The Antients, who were nearest to the Gods, were of an excellent Disposition, and led so good Lives, that they were called a Golden Race.*

† *As Strabo remarks*, &c.] Book XV. where he brings in *Catanus* the *Indian* speaking thus: *Of old we met every where with Barly, Wheat and Meal, as we do now a-days with Dust. The Fountains flowed, some with Water, some with Milk; and likewise some with Honey, some with Wine, and some with Oyl: But Men,*

† *Maimonides* takes notice, that † the History of *Adam*, of *Eve*, of the Tree, and of the Serpent, was extant amongst the Idolatrous *Indians* in his Time : And there are many \* *Witnesses* in our Age, who testify, that the same is still to be found amongst the *Heathen* dwelling in *Peru*, and the *Phillippine* Islands, People belonging to the same *India*; the Name of *Adam* amongst the *Bracmans*; and that it was reckoned † Six Thousand Years since the Creation of the World, by those of *Siam*.

‡ *Berosus*

*Men, through Fulness and Plenty, fell into Wickedness; which Condition Jupiter abhorring, altered the State of things; and ordered them a Life of Labour.*

† *Maimonides*, &c.] In his *Guide to the Doubting*, Part III. Chap. 29.

† The History of *Adam*, &c.] In these Places which *Philo Biblius* has translated out of *Sanchuniathon*: The Greek Word *πρωτόγονος*, First-born, is the same with the Hebrew *אָדָם*, *Adam*; and the Greek Word *αἰών*, Age, is the same with the Hebrew Word *חַוָּה*, *Chavah*, *Eve*. The first Men found out the Fruit of Trees. And in the most antient Greek Mysteries, they cryed out *Εὐα, Eva*, and at the same time shewed a Serpent. Which is mentioned by *Hesychius*, *Clemens* in his Exhortations, and *Plutarch* in the Life of *Alexander*. *Cha'cidius* to *Timanus* has these Words: That, as *Moses* says, God forbade the first Men to eat the Fruit of those Trees, by which the

Knowledge of Good and Evil should steal into their Minds. And in another Place: To this the *Hebrews* agree, when they say, that God gave to Man a Soul by a divine Breath, which they call Reason, or a Rational Soul; but to dumb Creatures, and wild Beasts of the Forest, one void of Reason: The living Creatures and Beasts being, by the Command of God, scattered over the Face of the Earth; amongst which was that Serpent, who by his evil Perswasions deceived the first of Mankind.

\* *Witnesses in our Age*, &c.] See amongst others *Ferdinand Mendesium de Pinto*.

† Six Thousand Years, &c.] What *Simplicius* relates out of *Porphry*, Comment XVI. upon Book II. concerning Heaven, agrees exactly with this Number; that the Observations collected at *Babylon*, which *Calisthenes* sent to *Aristotle*, were to that Time cdo Is ccccliii. which is not far from the Time of the Deluge.

‡ *Berosus*



† *Berosus* in his History of *Chaldaea*, *Manethos* in his of *Egypt*, *Hirom* in his of *Phœnicia*; *Hestienus*, *Hecataeus*, *Hillanicus* in theirs of *Greece*; and *Hesiod* among the Poets; all assert, that the Lives of those who descended from the first Men, were almost a thousand Years in length; which is the less incredible, because the Historians of many Nations, (particularly † *Pausanias* and \* *Philostratus* amongst the *Greeks*, and † *Pliny* amongst the *Romans*)

† *Berosus* in his History, &c.] *Josephus* in the First Book, Chap. 4. of his Antient History, quotes the Testimony of all those Writers, whose Books were extant in his Time; and beside these, *Acsilaus*, *Ephorus*, and *Nicolaus Damascenus*. *Servius* in his Notes upon the Eighth Book of *Virgil's Aeneas*, remarks, that the People of *Arcadia* lived to three hundred Years.

† *Pausanias*, &c.] In his *Lacœonicks*, he mentions the Bones of Men, of a more than ordinary Bigness, which were shewn in the Temple of *Æsculapius* at the City *Asopus*: And in the First of his *Eliacks*, of a Bone taken out of the Sea, which aforetime was kept at *Pisa*, and thought to have been one of *Pelops's*.

\* *Philostratus*, &c.] In the Beginning of his *Heroicks*, he says, that many Bodies of Giants were discovered in *Ballene*, by Showers of Rain and Earthquakes.

† *Pliny*, &c.] Book VII. Chap. 16. Upon the bursting of a Mountain in *Crete* by an

Earthquake, there was found a Body standing upright, which was reported by some to have been the Body of *Orion*, by others the Body of *Eetion*. *Orestes's* Body, when it was commanded by the Oracle to be digged up, is reported to have been seven Cubits. And almost a Thousand Years ago, the Poet *Homer* continually complained, that *Mens* Bodies were less than of Old. And *Solinus*, Chap. I. Were not all who were born in that Age, less than their Parents? And the Story of *Orestes's* Funeral, testifies the Bigness of the Antients, whose Bones, when they were digged up, in the Fifty Eighth Olympiad at *Tegea*, by the Advice of the Oracle, are related to have been seven Cubits in length. And other Writings, which give a credible Relation of ancient Matters, affirm this, that in the War of *Crete*, when the Rivers had been so high as to overflow and break down their Banks; after the Flood was abated; upon the clearing of the Earth, there was found a Humane Body of three and thirty Foot long; which *L. Flaccus* the Legate, and *Metellus* himself, being

mans) relate, that † Mens Bodies, upon opening their Sepulchers, were found to be much larger in old time. And † Catullus, after many of the Greeks, relates, that divine Visions were made to Men,

being very desirous of seeing, were much surpris'd, to have the satisfaction of seeing, what they did not believe when they heard. See Austin's Fifteenth Book, Chap. II. of the City of God, concerning the Cheek Tooth of a Man, which he himself saw.

† Mens Bodies, &c.] Josephus, Book V. Chap. II. of his Ancient History: There remains to this Day some of the Race of the Giants, who by reason of the Bulk and Figure of their Bodies, so different from other Men, are wonderful to see, or hear of: Their Bones are now shown, far exceeding the Belief of the Vulgar. Gabinius, in his History of Mauritania, said, that Anteus's Bones were found by Sertorius, which joyned together were sixty Cubits long. Phlegon Trallianus, in his Ninth Chapter of Wonders, mentions the digging up of the Head of Ida, which was three times as big as that of an ordinary Woman. And he adds also, that there were many Bodies found in Dalmatia, whose Arms exceeded Sixteen Cubits. And the same Man relates out of Theopompus, that there was found in the Cimmarian Bosphorus, a Company of Humane Bones twenty four Cubits in length. And there is extant a Book of the same Phlegon, concerning

Long Life, which is worth reading. (That in many Places of old time, as at the present, there were Men of a very large Stature, or such as exceeded others, some few Feet, is not very hard to believe; but that they should all of them have been bigger, I can no more believe, than that the Trees were taller, or the Channels of the Rivers deeper. There is the same Proportion between all these, and things of the like kind now, as there was formerly, they answering to one another, so that there is no reason to think they have undergone any Change. See Theodora Rickius's Oration about Gyants. Le Clerc.)

† Catullus, &c.] In his Epithalamium on Peleus and Thetis:

But when the Earth was stain'd  
with Wickedness  
And Lust and Justice fled from  
every Breast;  
Then Brethren vilely shed each  
others Blood,  
And Parents ceas'd to mourn  
their Childrens Death.  
The Father wip'd the Funeral  
of his Son,  
And the Son to enjoy his Fa-  
ther's Relique:  
The impious Mother yielding to  
the Child,  
Fear'd not to stain the Temple  
of the Gods:

Thus.

Men, before their great and manifold Crimes did, as it were, hinder God and \* those Spirits that attend him, from holding any Correspondence with Men. We almost every where † in the Greek and † Latin Historians meet with the Savage Life of the Giants, mentioned by Moses. And it is very remarkable concerning the Deluge, that the Memory of almost all Nations ends in the History of it, even those Nations which were unknown till our Fathers discovered them : \* So that Varro calls all *that* the unknown Time. And

*Thus Right and Wrong by furious Passion mix'd,  
Drove from us the divine propitious Mind.*

\* *Those Spirits that attend him, &c.*] Of this, see those excellent things said by Plutarch in his *Isis*; Maximus Tyrius in his First and Sixteenth Dissertation, and Julian's Hymn to the Sun. The Name of Angels is used, when they treat of this Matter, not only by the Greek Interpreters of the Old Testament, but also by Labeus, Aristides, Porphyry, Jamblicus, Chalcidius, and by Hostanes, who was older than any of them, quoted by Minutius: The forementioned Chalcidius relates an Assertion of Heraclitus, That such as deserved it, were forewarned by the Instruction of the Divine Powers.

† *In the Greek, &c.*] Homer, *Iliad*. 9. and Hesiod in his *Labours*. To this may be referred the Wars of the Gods, mentioned by Plato in his Second *Republic*; and those distinct

and separate Governments, taken notice of by the same Plato in his Third Book of *Laws*.

† *Latin Historians, &c.*] See the First Book of Ovid's *Metamorphosis*, and the Fourth Book of Lucan, and Seneca's Third Book of *Natural Questions*, Quest. 30. where he says concerning the Deluge: *That the Beasts also perished, into whose Nature Men were degenerated.*

\* *So that Varro calls, &c.*] Thus Censorinus: Now I come to treat of that space of Time, which Varro calls *Historical*. For he makes three Distinctions of Time; the first from the Creation of Man to the first Flood, which, because we are ignorant of it, is called *unknown*; the second, from the first Flood to the first Olympiad; which is called *Fabulous*, because of the many Fabulous Stories related in it: The third, from the first Olympiad to our time, which is called *Historical*, because the things done in it are related in a true History. The Time which Varro calls *unknown*, the Hebrew Rabbins call *void*.

And all those things which we read in the Poets wrapped up in Fables, (a Liberty they allow themselves,) are delivered by the antient Writers according to Truth and Reality, that is, agreeable to *Moses*; as you may see in † *Berosus's* History of *Chaldea*, † *Abidenus's* of *Assyria*,  
\* who

avoid. Philo in his Book of the Eternity of the World remarks, that the Shells found on the Mountains are a sign of the universal Deluge.

† *Berosus's* History, &c.] Concerning whom *Josephus* says thus, in his First Book against *Apion*: This *Berosus*, following the most antient Writings, relates, in the same manner as *Moses*, the History of the Flood, the Destruction of Mankind, the Ark or Chest in which *Noah* the Father of Mankind was preserved, by its resting on the top of the Mountains of *Armenia*. After having related the History of the Deluge, *Berosus* adds these Words, which we find in the same *Josephus*, Book I. and Chap. IV. of his antient History: It is reported that part of the Ship now remains in *Armenia*, on the *Gordyean* Mountains, and that some bring Pitch from thence, which they use for a Charm.

† *Abidenus's* of *Assyria*, &c.] *Eusebius* has preserved the Place in the Ninth Book of his *Preparation*, Chap. 12. and *Cyril* in his First Book against *Julian*: After whom reigned many others; and then *Sisithrus*, to whom *Saturn* signified there shou'd be an abundance of Rain on the fifteenth Day of the Month De-

*sius*, and commanded him to lay up all his Writings in *Heliopolis*, a City of the *Sipparians*; which when *Sisithrus* had done, he sailed immediately into *Armenia*, and found it true as the God had declared to him. On the third Day after the Waters abated, he sent out Birds, to try if the Water was gone off any Part of the Earth; but they finding a vast Sea, and having no where to rest, returned back to *Sisithrus*; In the same manner did others: And again the third time, (when their Wings were dawked with Mud.) Then the Gods took him from Men; and the Ship came into *Armenia*, the Wood of which the People there use for a Charm. *Sisithrus*, and *Ogyges*, and *Deucalion*, are all Names signifying the same thing in other Languages, as *Noah* does in the Hebrew, in which *Moses* wrote; who so expressed proper Names, that the Hebrews might understand the meaning of them: For Instance, *Alexander* the Historian writing *Isaac* in Greek, calls him Γελασία, *Laughter*, as we learn from *Eusebius*; and many such like we meet with among the Historians; as in *Philo* concerning Rewards and Punishments: The Greeks call him *Deucalion*, the Chaldeans *Noach*, in whose time the great Flood



\* who mentions the Dove that was sent out of the Ark; and in *Plutarch* from the *Greeks*;

† and

*Flood happened.* It is the Tradition of the *Egyptians*, as *Diodorus* testifies in his First Book, that the universal Deluge was that of *Deucalion*. *Pliny* says it reached as far as *Italy*, Book III. Chap. 14. But to return to the Translation of Names into other Languages, there is a remarkable Place in *Plato's Critias* concerning it: Upon the entrance of this Discourse, it may be necessary (says he) to premise the Reason, lest you be surprized when you hear the Names of Barbarians in Greek. When *Solon* put this Relation into Verse, he inquired into the Signification of the Names, and found that the first *Egyptians*, who wrote of these matters, translated them into their own Language; and he likewise searching out their true Meaning, turned them into our Language. To the Words of *Abydenus* agree those of *Alexander the Historian*, which *Cyril* has preserved in his forementioned First Book against *Julian*: After the Death of *Otiartes*, his Son *Xisuthrus* reigned Eighteen Years; in whose time, they say, the great Deluge was. It is reported that *Xisuthrus* was preserved by *Saturn's* foretelling him what was to come; and that it was convenient for him to build an Ark, that Birds, and Creeping Things, and Beasts might sail with him in it. The most High God is named by the *Assyrians*, and other Nations, from That One of the Seven Stars (to use *Tacitus's* words) by

which Mankind are governed, which is moved in the highest Orb, and with the greatest Power: Or certainly the *Syrian* Word  $\aleph \aleph$  Il, which signifies God, was therefore translated  $\text{Κρόνος}$ , *Kronos*, by the *Greek* Interpreters, because he was called  $\aleph \aleph$  Il by the *Syrians*. *Philo Byblius*, the Interpreter of *Sanchuniathon*, hath these words: *Ilus*, who is called *Saturn*. He is quoted by *Eusebius*: In whom it immediately follows from the same *Philo*, That *Kronos* was the same the *Phoenicians* call *Israel*; but the Mistake was in the Transcriber, who put  $\text{Ἰσραήλ}$  *Israel*, for  $\aleph \aleph$  Il, which many times amongst the *Greek* Christians is the Contradiction of  $\text{Ἰσραήλ}$ , when  $\aleph \aleph$  is, as we have observed, what the *Syrians* call  $\aleph \aleph$  Il, and the *Hebrews*  $\aleph \aleph$  El.

\* Who mentions the Dove, &c.] In his Book where he inquires which have most Cunning, Water or Land Animals: They say *Deucalion's Dove*, which he sent out of the Ark, discovered at its Return, that the Storms were abated, and the Heavens clear. It is to be observed, both in this Place of *Plutarch's*, and in that of *Alexander the Historian*, as well as in the Books of *Nicholaus Damascenus*, and the Writers made use of by *Theophilus Antiochenus* in his Third Book, that the *Greek* Word  $\lambdaάρναξ$  *Larnax*, answers to the

and in *Lucian*, who says, that in *Hierapolis* of *Syria*, there was remaining a most antient History of the Ark, and of the preserving a few not only of Mankind, but also of other living Creatures.

The

the Hebrew Word **תֵּבָה** *Tebah*, and so *Josephus* translates it.

[And in *Lucian*, &c.] In his Book concerning the Godless of *Syria*, where having begun to treat of the very antient Temple of *Hierapolis*, he adds: They say this Temple was founded by *Deucalion* the *Scythian*, That *Deucalion* in whose Days the Flood of Water happened. I have heard in Greece the Story of this *Deucalion* from the Greeks themselves, which is thus: The present Generation of Men is not the Original one, for all that Generation perished; and the Men which now are, came from a second Stock, the whole Multitude of them descending from *Deucalion*. Now concerning the first Race of Men, they relate thus: They were very obstinate, and did very wicked things; had no regard to Oaths, had no Hospitality or Charity in them; upon which account many Calamities befel them. For on a sudden the Earth sent forth aundance of Water, great Showers of Rain fell, the Rivers overflowed exceedingly, and the Sea overspread the Earth, so that all was turned into Water, and every Man perished: *Deucalion* was only saved alive, to raise up another Generation, because of his Prudence and Piety. And he was preserved in this manner;

He and his Wives and his Children entred into a large Ark, which he had prepared; and after them went in Bears, and Horses, and Lyons, and Serpents, and all other Kinds of living Creatures that feed upon the Earth, two and two; he received them all in, neither did they hurt him, but were very familiar with him, by a divine Influence. Thus they all sailed in the same Ark, as long as the Water remained on the Earth: This is the account the Greeks give of *Deucalion*. Now concerning what happened afterwards; There was a strange Story related by the Inhabitants of *Hierapolis*, of a great Hole in the Earth in that Country which received all the Water; after which *Deucalion* built an Altar, and reared a Temple to *Juno*, over the Hole. I saw the Hole myself; it is but a small one, under the Temple; whether it was larger formerly, I know not; I am sure that which I saw, was but small. To preserve this Story, they perform this Ceremony; Twice every Year Water is brought from the Sea into the Temple; and not only the Priests, but all the People of *Syria* and *Arabia* fetch it; many go even from the River *Euphrates* as far as the Sea to fetch Water, which they pour out in the Temple, and it goes into the Hole, which, though it be but small, holds

The same History was extant also in \* *Molo*, and in † *Nicolaus Damascenus*; which latter names the Ark, which we also find in the History of *Deucalion* in *Apollodorus*: And many *Spaniards* affirm, that in several ‡ Parts of *America*, as *Cuba*, *Mechoacana*, *Nicaraga*, is preserved the Memory of the Deluge, the saving alive of Animals, especially the Raven and Dove; and the Deluge it self in that Part called *Golden Castile*. † That Remark of *Pliny's*, that *Joppa* was built before the Flood, discovers what Part of the Earth Men inhabited before the Flood. The Place where the Ark rested after the Deluge \* on the *Gordyaean Mountains*,

holds a vast Quantity of Water; When they do this, they say it was a Rite instituted by *Deucalion*, in Memory of that Calamity, and his Preservation. This is the ancient Story of this Temple.

\* In *Molo*, &c.] *Eusebius* relates his Words in his Ninth Book of the Gospel Preparation, Chap. 19. At the Deluge, the Man and his Children that escaped, came out of *Aimonia*, being driven from his own Country by the Inhabitants, and having passed through the Country between, went into the Mountainous Part of *Syria*, which was then uninhabited.

† *Nicolaus Damascenus*, &c.] *Josephus* gives us his Words out of the Ninety Sixth Book of his *Universal History*, in the forecited Place: There is above the City *Minyas* (which *Strabo* and *Pliny* call *Mithas*) a huge Mountain in *Armenia*, called *Baais*, on which they say a great

many were saved from the Flood, particularly One who was carried to the top of it by an Ark; the Reliques of the Wood of which was preserved a great while: I believe it was the same Man that *Moses* the Lawgiver of the Jews mentions in his History. To these Writers we may add *Hieronymus* the Egyptian, who wrote the Affairs of *Phœnicia*, and *Mnaseas*, mentioned by *Josephus*. And perhaps *Enpolemus*, which *Eusebius* quotes out of *Alexander* the Historian, in his Gospel Preparation, Book IX. Chap. 17.

‡ Parts of *America*, &c.] See *Josephus Acosta*, and *Antonius Herera*.

† That Remark of *Pliny's*, &c.] Book V. Chap. 13. *Mela* and *Solinus* agree with *Pliny*. Compare with it that which we have quoted out of *Abydenus*.

\* On the *Gordyaean Mountains*, &c.] Which *Moses* calls *Ararath*, the *Chaldaean Interpreters* translate

Mountains, is shewn by the constant Tradition of the *Armenians* from all past Ages down † to this very Day. † *Japhet*, the Father of the *Europeans* and † from him, *Jon*, or, as they formerly pronounced it, \* *Javon* of the *Greeks*, and † *Hammon* of

translate it *Kardu*; *Josephus*, *Cordiaan*; *Curtius*, *Cordaan*; *Strabo* writes it *Gordiaan*, Book XVI. and *Pliny*, Book VI. and *Ptolemaeus*. (These, and what follows in relation to the Sacred Geography and the Founders of Nations, since these of *Grotius* were published, are with great Pains and much more Accuracy searched into by *Sam. Bochart* in his Sacred Geography, which add Weight to *Grotius's* Arguments. *Le Clerc*.)

† *Torhis* very Day, &c.] *Theophilus Antiochenus* says, in his Third Book, that the Reliques of the Ark were shown in his Time. And *Epiphanius* against the *Nazarites*; *The Reliques of Noah's Ark* are shown at this time in the Region of the *Cordixans*: And *Chrysostom* in his Oration of Perfect Love. And *Isidore*, Book XIV. Chap. 8. of his Antiquities; *Ararath*, a Mountain in Armenia, on which Histories testify the Ark rested after the Deluge; where at this Day are to be seen some Marks of the Wood. We may add the Words out of *Haiton* the Armenian, Chap. 9. There is a Mountain in Armenia higher than any other in the whole World, which is commonly called *Ararath*, on the Top of which Mountain the Ark first rested after the

*Deluge*. See the *Nubian Geographer*, and *Benjamin's Itinerary*.

† *Japhet*, &c.] It is the very same Word מַפֶּתֶשׁ *Japheth*; for the same Letter שׁ is by some pronounced like π p, by others like ϕ ph; and the same Difference is now maintained among the *Germans* and *Dutch*. *Hieronymus* upon *Daniel* has observed this of the Hebrew Letter.

\* *Javon*, &c.] For ἰαόνες *iaones* is often found amongst the antient Writers. The *Persian* in *Aristophanes's* Play, called *Acharnenses*, pronounces it ἰαοναῖ *iaonai*. Now it was a very antient Custom to put a *Digamma* between two Vowels, which afterwards began to be wrote by a V, formerly thus F. In like manner that which was αῶς *aos*, is now αὐς *aos*, and ἦς *eos*. τανῶς *tanos*, ταῶς *taos*, a Peacock; τῆς Ἑλληνῶς καλῶσιν ἰαῶνας *iaunas*. *Suidas*.

† *Hammon*, &c.] For the *Greeks* sometimes render the Hebrew Letter ח *Cheth* by an Aspirate, and sometimes omit it; as חַמְדָּה *Chatzardum*, Ἀδράμυτις *Adramyttos*, or Ἀδράμυτις *Adramyttos*.



of the *Africans*, are Names to be seen in *Moses*;  
† and *Josephus* and others observe the like Foot-  
steps

*dramyttos*: חכמות *Chachmoth*,  
ἀχμωθ *Achmoth*, in *Irenaus*  
and others: חברה *Chabrah*,  
a Companion, by the ancient  
Greeks ἀβρα *abra*; חיה *Cha-*  
*jah*, αἰών *aion*, an Age: חנה  
*Hanno* or *Anno*; חניבעל  
*Hannibal* or *Annibal*: בעל  
*Hafdrubal* or *Asdrubal*;  
חשם *Chashim*, ἀξουίται  
*axoumitai*; for ων *on* is a  
Greek ending. This Father  
not only of the *Libyans*,  
but also of many other Nati-  
ons, is consecrated by them in-  
to the Star *Jupiter*. *Lucan*  
Book IX.

The happy Arabs, the *Ethio-*  
*pians*,

And Indians God, is *Jupiter*  
*Ammon*.

And the sacred Scripture puts  
*Egypt* amongst them, *Psalms*  
LXXVIII. 51. CV. 23, 27. CVI. 22.  
*Hieronymus* in his *Hebrew* Tra-  
ditions on *Genesis* has these  
Words, From whom, *Egypt* at  
this very day, is called the Coun-  
try of *Ham* in the *Egyptian* Lan-  
guage.

[And *Josephus* and others, &c.]

He says, Γομαρεῖς *Gomareis*,  
the *Galatians*, is derived from  
גמר *Gomar*, where *Pliny's*  
Town *Comara* is. The People  
of *Comara* we find in the First  
Book of *Mela*. The *Scythians*  
are derived from מגוג *Ma-*  
*gog*, by whom the City *Scytho-*  
*polis* in *Syria* was built, and  
the other City *Magog*; *Pliny*,

Book V. Ch. 23. which is cal-  
led by others *Hierapolis* and  
*Bambyce*. It is evident that  
the *Modes* are derived from  
מדי *Medi*; and as we have  
already observed, *Javones*, *Jao-*  
*nes*, *Jones*, from יון *Javon*.  
*Josephus* says, the *Iberians* in  
*Asia* come from תבול *Tha-*  
*bal*, near to whom *Ptolemy*  
places the City of *Thabal*, as  
preserving the Marks of its  
ancient Original. The City  
*Mazaca*, mentioned by him,  
comes from מושך *Masach*,  
which we find in *Strabo*, Book  
XII. and in *Pliny*, Book VI. 3.  
and in *Ammianus Marcellinus*,  
Book XX. Add to this the  
*Moschi* mentioned by *Strabo*,  
Book XI. and in the First and  
Third Book of *Mela*, whom  
*Pliny* calls *Moscheni*, Book VI,  
Ch. 9. and we find in  
them and *Pliny* the *Moschian*  
Mountains. *Josephus* and others  
agree, that the *Thracians* were  
derived from תירס *Tiras*, and  
the Word it self shows it, e-  
specially if we observe that  
the Greek Letter ξ *x* at first  
answered to the *Syriac* Let-  
ter ד *s*, as the place of  
it shews. Concerning those  
that are derived from מושן  
*Aschanaz*, the Place is corrupt  
in *Josephus*; but without doubt  
*Ascania*, a part of *Phrygia* and  
*Mysia*, mentioned in *Homer*,  
comes from thence; concern-  
ing which see *Strabo*, Book  
XII. and *Pliny*, Book V. Ch.  
32. The *Ascanian* Lake, and  
the

steps in the Names of other Places and Nations.  
And

the River flowing from it, we find in *Strabo*, Book XIV. and in *Pliny's* forecited Fifth Book, Ch. 32. The *Ascanian* Harbour is in *Pliny*, Book V. Chap. 30. and the *Ascanian* Islands also, Book IV. Ch. 12. and Book V. Ch. 31. *Josephus* says the *Paphlagonians* are derived from רִפְחָת *Riphath*, by some called *Riphataans*, where *Mela* in his first Book puts the *Riphacians*. The same *Josephus* tells us, that the *Αιολεῖς* *Aioleis* come from אִלִּישָׁבַח *Alisbah*; and the *Jerusalem* Paraphrast agrees with him in naming the *Greeks*, *Aolians*; putting the Part for the Whole; nor is it much unlike *Hella*, the Name of the Country. The same *Josephus* also says, that the *Cilicians* are derived from תַּרְשִׁישׁ *Tarshish*, and proves it from the City *Tarsus*; for it happens in many places that the Names of the People are made the Names of Cities. We have before hinted, that Κίτιον *Kition* is derived from חִיטִּים *Chitim*. The *Ethiopians* are called *Chusaans* by themselves and their Neighbours, from חֻשׁ *Chush*, now; as *Josephus* observed they were in his time; from whence there is a River so called by *Ptolemy*, and in the *Arabian* Geographer two Cities, which retain the same Name. So likewise Μισση in *Philo Biblius* is derived from מִצְרַיִם *Mitzraim*; those which the *Greeks*

call *Egyptians*, being called by themselves and their Neighbours, *Mesori*; and the Name of one of their Months is Μεσριε *Mesiri*. *Cedrenus* calls the Country it self Μεσση • and *Josephus* rightly conjectures that the River in *Mauritania* is derived from פְּחַת *Phut*. *Pliny* mentions the same River, Book V. Ch. 1. *Phut*, and the Neighbouring *Phutensian* Country, is so called to this day. *Heronymus*, in his *Hebrew* Traditions on *Genesis*, says, it is not far from *Fesa*, the Name remaining even now. The *יְנֵנָה* *Chenaan* in *Moses* is contracted by *Sanchuniathon*, and from him by *Philo Biblius*, into *Xvā Chna*, you will find it in *Eusebius's* Preparation, Book I. Ch. 10. and the Country called so. *Stephanus*, of Cities, says, *Chna* was so called by the *Phoenicians*. And *St. Austin* in his Book of Expositions on the Epistle to the *Romans*, says, in his time, if the Country People that lived at *Hippo* were asked who they were, they answered *Canaanites*. And in that place of *Eupolemus*, cited by *Eusebius*, *Prapar.* IX. 17. the *Canaanites* are called *Mestramites*. *Ptolemy's* *Regema* in *Arabia Felix* is derived from רַעְמָה *Raamah*, by changing *Y* into *γ g*, as in *Gomorrab*, and other Words. *Josephus* deduces the *Sabaans* from סָבָא *Saba*, a known Nation, whose chief City *Strabo* says, Book

And which of the Poets is it, in which we do not

XVI. was *Saba*; Where *Josephus* places the *Sabateni*, from סבתי Sabatah, there *Pliny* places the City *Sobotale*, Book VI. Ch. 28. The word לִבְיִים *Lehabim* is not much different from the Name of the *Lybians*; nor the word נִפְתָּחִים *Nephathim* from *Nepata*, a City of *Ethiopia*, mentioned by *Pliny*, Book VI. Ch. 29. Nor *Ptolemy's* *Nepata*; or the *Pharusi* in *Pliny*, Book V. Ch. 8. from פַּרְסִים *Phatrasim*, the same as *Ptolemy's* *Phausrusians* in *Ethiopia*. The City *Sidoh*, famous in all Poets and *Historians*, comes from צִידֹן *Tzidon*. And *Ptolemy's* Town *Gorgasa* from גֶּרְגַּשִׁי *Gergashi*; And *Arca*, a City of the *Phœnicians*, mentioned by *Ptolemy* and *Pliny*, Book V. Ch. 18, from אֶרְקָא *Arki*. And *Aradus*, an Island mentioned in *Strabo*, Book XVI. and *Pliny*, Book V. Ch. 20. and *Ptolemy* in *Syria*, from אֶרֶדִּי *Arodi*; and *Amathus* of *Arabia*, mentioned by *Herodotus* in his *Euterpe* and *Thalia*, from אֶמְתִּי *Hamathi*; and the *Elymites*, Neighbours to the *Medes*, from עֵלִים *Eelim*, mentioned by *Strabo*, Book XVI. *Pliny*, Book V. Ch. 26. and *Livy*, Book XXXVII. Their Descendents in *Phrygia* are called *Elymites* by *Athenaus*, Book IV. Every one knows, that the *Assyrians* are derived from אַשּׁוּר *Ashur*, as the *Lydians* are from לִיד *Lud*; from whence comes the Latin Word *Ludi*. Those which

by the *Greeks* are called *Syrians*, from the City צִיֹּר *Tzur*, denominate themselves to this Day from אֲרָם *Aram*: for צִיֹּר *iz*, is sometimes translated *it*, and sometimes *ss*; whence the City צִיֹּר *Tzur*, which the *Greeks* call *Tyre*, is by *Ennius* called *Sarra*, and by others *Sina* and *Tina*. *Strabo*, Book XVI. towards the end: The Poet mentions the *Arimites*, whom *Possidonius* would have us to understand, not to be any Part of *Syria*, or *Cilicia*, or any other Country, but *Syria* it self. And again, Book XIII. Some mean *Syrians* by *Arimites*, whom they now call *Aramites*. And in the First Book, For those we call *Syrians*, are by themselves called *Aramites*. The Country *Ausanitis*, mentioned by the *Seventy* in *Job*, is derived from אֲוִטָּא *Hutz*. *Aristaus* calls it *Ausitias*. And the City *Cholla*, placed by *Ptolemy* in *Syria*, from חוֹל *Chol*; and the City *Gindarus* in *Ptolemy*, from גִּיְדָר *Geher*; and the *Gindaren* People in *Pliny*, Book V. Ch. 23. in *Calo-Syria*. And the Mountain *Masius*, not far from *Nisibus*, mentioned by *Strabo*, Book XI. and *Ptolemy* in *Mesopotamia*, from מַשָּׁ *Mash*. The Names יֹקָאֵן *Jok'an* and הַצֶּרָמֹת *Hatzoramuth*, and חוֹלָן *Holan*, are represented by the *Arabian* Geographers under the Names of *Balsatjaktan*, *Hadramuth*, and *Chan'an*, as the learned *Capell* observes. The River *Ophar*, and the People called *Opharites*,

not find mention made of the \* Attempt to climb

*Opharites* near *Maotis*, *Pliny*, Book VI. 7, if I mistake not, retain the Name *אופר* *Ophar*; and those Cities which *Moses* mentions in this place, appear to be the most ancient by comparing of Authors. Every one knows from whence *Babylon* is derived. *אראכ* *Arach* is *Aracca*, placed by *Ptolemy* in *Susiana*; from whence come the *Araccan* Fields in *Tibullus*, as the famous *Salmafus*, a Man of vast Reading, observes. *אכאד* *Acabene*, a Corruption of *Acadene*, is derived from *אכד* *Achad*, as is probably conjectured by *Franciscus Junius*, a diligent Interpreter of Scripture, who has observed many of those things we have been speaking of. *כלנא* *Chalnah* is the Town *Callinifus* on the River *Euphrates*; whose Name remained to his time, *Ammianus* tells us in his twenty third Book. The Land *שנער* *Sennear*, is the *Babylonian* *Sennaar* in *Hiftians* *Milefius*, which place *Josephus* has preserved in his ancient History, Book I. Ch. 7. and in his *Chronicon*; as has *Eusebius* in his *Preparation*. He wrote the Affairs of *Phœnicia*; whom also *Stephanus* read. Again *ג* being changed into *ג* *g*, *Ptolemy* from hence calls the Mountain *Singarus* in *Mesopotamia*. And *Pliny* mentions the Town *Singara*, Book V. Ch. 24. and hence the *Singarana* Country in *Sextus Rufus*. *נינו* *Ninveh* is undoubtedly the *Ninos* of the *Greeks*, con-

tracted thus in *Sardanapalus's* Epitaph,

*I who great Ninus rul'd, am now but Dust.*

The same Name we find in *Theognis* and *Strabo*, Book XVI. and *Pliny*, Book XI. Ch. 13. whose words are these. *Ninus was built upon the River Tygris, towards the West, a Beautiful City to behold.* *Lucan*, Book III. *Happy Ninos, as Fame goes.* The Country *Ca'achena* has its Name from the principal City *כלח* *Cha'ah*: *Strabo*, Book XI, and afterwards, in the Beginning of Book XVI. *רסין* *Resin* is *Resaina* in *Ammianus*, Book XXIII. *Sidon* every one knows.

*גזא* *Azzah* is without doubt render'd *Gaza* in *Palestine*, by changing, as before, the Letter *ז* into *ג* *g*: it is mentioned by *Strabo*, Book XVI. and *Mela*, Book I. who calls it a large and well fortified Town; and *Pliny*, Book XV. Ch. 13. and Book VI. Ch. 28. and elsewhere. *ספירא* *Sephirah*, is *Heiopolis*, a City of the *Sipparians*, in that place of *Abydenus* now quoted. *Sippara* is by *Ptolemy* placed in *Mesopotamia*. *אור* *Ur* is the Castle *Ur*, mentioned by *Ammianus*, Book XXV. *כרן* *Charan* is *Carra*, famous for the Slaughter of the *Craffi*.

\* *The Attempt to climb the Heavens, &c.* See *Homer*, *Odys.* 30. and *Ovid's Metamorphosis*, Book I.

*The Giants, by Report, would Heaven have stormed.*



climb the Heavens ? † *Diodorus Siculus*, † *Strabo*,

See also *Virgil's* First *Georgick*, and *Lucan*, Book VII. It is a frequent way of speaking amongst all Nations, to call those things which are raised above the common Height, reaching to Heaven, as we often find in *Homer*, and *Deut.* I. 29. and IX. 1. *Josephus* quotes one of the *Sybils*, I know not which, concerning the unaccountable Building of that Tower; the Words are these: *When all Men spoke the same Language, some of them built a vast high Tower, as if they would ascend up into Heaven; but the Gods sent a Wind, and overthrew the Tower, and assigned to each a particular Language, and from hence the City Babylon was so called.* And *Eusebius*, in his *Preparation*: Book IX. Ch. 14. *Eyril*, Book I. against *Julian*, quotes these Words out of *Abydenus*: *Some say that the first Men, who sprung out of the Earth, grew proud upon their great Strength and Bulk, and boasted they could do more than the Gods, and attempted to build a Tower, where Babylon now stands; but when it came nigh the Heavens, it was overthrown upon them by the Gods, with the Help of the Winds; and the Ruins are called Babylon. Men't ll then had but one Language, but the Gods divided it, and then began the War betwixt Saturn and Titan. It is a false Tradition of the Greeks, that Babylon was built by Semiramis, as Berossus tells us in his Chaldaicks, and Josephus in*

his First Book against *Appion*; and the same Error is refuted by *Julius Firmicus* out of *Philo Byblius*, and *Dorotheus Sidonius*. See also what *Eusebius* produces out of *Eupolemus* concerning the Giants and the Tower, in his *Gospel Preparat.* Book XX. Ch. 17.

† *Diodorus Siculus*, &c.] Book XIX. where he describes the Lake *Asphaltitis*: *The Neighbouring Country burns with Fire, the ill smell of which makes the Bodies of the Inhabitants sickly, and not very long-liv'd.* (See more of this in our *Dissertation* added to the *Pentateuch*, concerning the Burning of *Sodom*. *Le Clerc.*)

† *Strabo*, &c.] Book XVI. after the Description of the Lake *Asphaltitis*: *There are many Signs of this Country's being on Fire; for about Masada they show many cragged and burnt Rocks, and in many places Caverns eaten in, and Ground turned into Ashes, drops of Pitch falling from the Rocks, and running Waters sinking to a great distance, and their Habitations overthrown; which give Credit to a Report amongst the Inhabitants, that formerly there was thirteen Cities inhabited there, the chief of which was Sodom, so large as to be Sixty Furlongs round; but by Earthquakes and Fire breaking out, and by hot Waters mixed with Bitumen and Brimstone, it became a Lake as we now see it; the Rocks took fire, some of the Cities were swallowed*

bo, \* *Tacitus*, † *Pliny*, † *Solinus*, speak of the  
 Burning of Sodom. † *Herodotus*, (\*) *Diodorus*,  
 † *Strabo*,

lowed up, and others forsaken  
 by those Inhabitants that could  
 flee.

\* *Tacitus*, &c.] In the Fifth  
 Book of his History: Not far  
 from thence are those Fields,  
 which are reported to have been  
 formerly very fruitful, and in-  
 habited with a large City, but were  
 burnt by Lightning; the Marks of  
 which remain, in that the Land  
 is of a Burning Nature, and has  
 lost its Fruitfulness. For every  
 thing that is planted, or grows  
 of it self, as soon as it is come  
 to an Herb or Flower, or grown  
 to its proper Bigness, vanishes like  
 Dust into nothing.

† *Pliny*, &c.] He describes  
 the Lake *Asphaltitis*, Book V.  
 Ch. 16. and Book XXXV.  
 Ch. 15.

† *Solinus*, &c.] In the 36th  
 Ch. of *Salmasius's* Edition: At  
 a good distance from Jerusalem  
 a dismal Lake extends it self,  
 which was struck by Lightning,  
 as appears from the black Earth,  
 burnt to Ashes. There was two  
 Towns there, one called Sodom,  
 the other Gomorrah; the Apples  
 that grow there cannot be eaten,  
 though they look as if they were  
 ripe; for the outward Skin in-  
 closes a kind of sooty Ashes, which  
 pressed by the least touch flies out  
 in Smoke, and vanishes into fine  
 Dust.

† *Herodotus*, &c.] With some  
 little Mistake. The Words are in  
 his *Euterpe*: Originally only the  
 Colchians, and Egyptians, and  
 Ethiopians were Circumcised.

For the Phœnicians and Syrians  
 in Palestine confess they learned  
 it from the Egyptians; and the  
 Syrians, who dwell at Thermo-  
 don, and on the Parthenian Ri-  
 ver, and the Macrons their Neigh-  
 bours, say, they learnt it of the  
 Colchians. For these are the  
 only Men that are circumcised,  
 and in this thing agree with the  
 Egyptians. But concerning the  
 Ethiopians and Egyptians, I  
 cannot affirm positively which  
 learned it of the other. *Josephus*  
 rightly observes that none  
 were circumcised in Palestine  
 Syria, but the Jews; in the  
 Eighth Book, Chap. 14. of his  
 ancient History, and First Book  
 against *Appion*. Concerning  
 which Jews, *Juvenal* says, They  
 take off their Foreskin; and *Ta-  
 citus*, They instituted circum-  
 cising themselves, that they might  
 be known by such distinction: See  
*Strabo*, Book XVII. But the  
 Jews are so far from confess-  
 ing that they derived this Cu-  
 stom from the Egyptians, that  
 on the contrary they openly  
 declare that the Egyptians learnt  
 to be circumcised of *Joseph*.  
 Neither were all the Egyptians  
 circumcised, as all the Jews  
 were, as we may see from the  
 Example of *Appion*, who was  
 an Egyptian, in *Josephus*. *Hero-  
 dotus* undoubtedly put the Phœ-  
 nicians for the Idumeans; as  
*Aristophanes* does in his Play,  
 called the Birds, where he calls  
 the Egyptians and Phœnicians,  
 Circumcised. *Ammonius*, of the

† *Strabo*, † *Philo Byblius*, testify the antient Custom of Circumcision, which is confirm'd by those Nations \* descended from *Abraham*, not only *Hebrews*, but also † *Idumeans*, † *Ismaelites*,  
\* and

Difference of Words, says, *The Idumeans were not originally Jews, but Phœnicians and Syrians. Those Ethiopians which were circumcised, were of the Posterity of Keturah, as shall be observed afterwards. The Colchians and their Neighbours were of the Ten Tribes that Salmanasar carry'd away, and from thence some came into Thracia. Thus the Scholiast on Aristophanes's Achænienses: The Nation of the Odontians is that of the Thracians, they are said to be Jews. Where, by Jews, are to be understood, improperly, Hebrews, as is usual. From the Ethiopians, Circumcision went over Sea into the New World, if it be true what is said of that Rite being found in many places of the World.*

(\*) *Diodorus, &c.] Book I, of the Colchians: That this Nation sprung from the Egyptians, appears from hence, that they are Circumcised after the manner of the Egyptians, which Custom remains amongst this Colony, as it does amongst the Jews. Now since the Hebrews were of old Circumcised, it no more follows from the Colchians being Circumcised, that they sprung from the Egyptians, than that they sprung from the Hebrews, as we affirm they did. He tells us, Book III. that the Troglodytes*

were circumcised, who were a part of the *Ethiopian*s.

† *Strabo, &c.] Book XVI, concerning the Troglodytes: Some of these are circumcised, like the Egyptians. In the same Book he ascribes Circumcision to the Jews.*

† *Philo Byblius, &c.] In the Fable of Saturn in Eusebius, Book I. Ch. 10.*

\* Descended from *Abraham, &c.] To which Abraham that the receipt of Circumcision was first of all given, Theodorus teaches us in his Poem upon the Jews; out of which Eusebius has preserved these Verses in his Gospel Preparation, Book IX. Ch. 22.*

*He who from Home the righteous Abraham brought,  
Commanded him and all his House, with Knife  
To Circumcise their Foreskin.  
He obeyed.*

† *Idumeans, &c.] So called from Esau, who is called Οὐσῶς Ousos, by Philo Byblius. His other Name was Edom, which the Greeks translated Ἐρυθραίᾳ Erythraia, from whence comes the Erythraean Sea, because the antient Dominion of Esau and his Posterity extended so far. They who are ignorant of their Original, confound them, as we observed, with the Phœnicians.*

*Ammonius*

\* and others. The History of *Abraham, Isaac, Jacob*

*Ammonius* says, the *Idumaeans* were circumcised; and so does *Justin* in his *Dialogue with Trypho*, and *Epiphanius* against the *Ebionites*. Part of these were *Homerites*, which *Epiphanius* against the *Ebionites* tells us were circumcised in his time.

+ *Ismaelites*, &c.] These were circumcised of old, but on the same Year of their Age as *Ismael*. *Josephus*, Book I. Ch. 12. and 13. A Child was born to them (viz. *Abraham* and *Sarah*) when they were both very old, which they circumcised on the Eighth Day; and hence the Custom of the Jews is to circumcise after so many Days. But the *Arabians* defer it Thirteen Years; for *Ismael*, the Father of that Nation, who was the Child of *Abraham* by his Concubine, was circumcised at that Age. Thus *Origen* in his excellent Discourse against Fate, which is extant in *Eusebius*, Book VI. Chap. 11. And in the Greek Collection, whose Title is *Πλά καλία*; I don't know how this can be defended, that there should be just such a Position of the Stars upon every one's Birth in *Judaea*, that upon the Eighth Day they must be circumcised, made sore, wounded, lamed, and so inflamed, that they want the help of a Physician as soon as they come into the World. And that there should be such a Position of the Stars to the *Ismaelites* in *Arabia*, that they must be all circumcised when they are Thir-

teen Years old; for so it is reported of them. *Epiphanius*, in his Dispute against the *Ebionites*, rightly explains these *Ismaelites* to be the *Saracens*; for the *Saracens* always observed this Custom, and the *Turks* had it from them.

\* And others, &c.] Namely those that descended from *Keturah*, concerning whom there is a famous Place of *Alexander the Historian* in *Josephus*, Book I. Ch. 16. which *Eusebius* quotes in his *Gospel Preparation*, Book IX. Ch. 20. *Cleodemus the Prophet*, who is called *Malchus*, in his Relation of the Jews, gives us the same History as *Moses* their Law-giver, viz. that *Abraham* had many Children by *Keturah*, to three of which he gave the Names, *Afer*, *Assur*, and *Afra*. *Assyria* is so called from *Assur*; and from the other two, *Afer* and *Afra*, the City *Afra* and the Country *Africa* is denominated. These fought with *Hercules* against *Lybia* and *Antaeus*. Then *Hercules* married his Daughter to *Afra*: he had a Son of her, whose Name was *Dedorus*, of whom was born *Sophon*, whence the *Barbarians* are called *Sophaces*. Here the other Names, through the fault of the Transcribers, neither agree with *Moses*, nor with the Books of *Josephus* and *Eusebius*, as we have them now. But *Ἀφὲρ Apher*, is undoubtedly the same as *אֶפֶר Apher* in *Moses*. We are to understand by *Hercules*, not the



*Jacob* and *Joseph*, agreeable with *Moses*, † was extant of old in † *Philo Byblius* out of *Sanchuniathon*, in \* *Berosus*, † *Hecataeus*, † *Damascenus*, \* *Artapanus*,

*Theban Hercules*, but the *Phœnician Hercules*, much older, whom *Philo Byblius* mentions, quoted by *Eusebius* often, in the fore-mentioned 10th Chapter of the First Book of his *Gospel Preparation*. This is that *Hercules*, who *Salust* says in his *Jugurthine War*, brought his Army into *Africa*. So that we see whence the *Ethiopians*, who were a great part of the *Africans*, had their Circumcision, which they had in *Herodotus's* time: and even now those that are *Christians* retain it, not out of a Religious Necessity, but out of Respect to so antient a Custom.

† *Was extant of old*, &c.] *Scaliger* thinks that several things which *Eusebius* has preserved out of *Philo Byblius*, certainly relate to *Abraham*; see him himself in his *Appendix* to the *Emendation of Time*. There is some Reason to doubt of it.

† *Philo Byblius*, &c.] How far we are to give Credit to *Philo's Sanchuniathon*, does not yet appear; for the very learned *Henry Dodwell* has rendred his Integrity very suspicious, in his *English Dissertation* of *Sanchuniathon's Phœnician History*, published at *London* in the Year *M DCLXXXI*. to whose Arguments we may add this, that in his *Fragments* there is an absurd Mixture of the Gods unknown to the *Eastern Gra-*

*cians* in the first Times, with the Deities of the *Phœnicians*, which the Streightness of Paper will not allow me to enlarge upon. *Le Clerc*.

\* *Berosus*, &c.] *Josephus* has preserved his Words in his antient History, Book I. Ch. 8. In the Tenth Generation after the Flood, there was a Man amongst the *Chaldeans*, who was very Just and Great, and sought after Heavenly Things. Now it is evident from Reason, that this ought to be referred to the Time of *Abraham*.

† *Hecataeus*, &c.] He wrote a Book concerning *Abraham*, which is now lost, but was extant in *Josephus's* time.

† *Damascenus*, &c.] *Nicolaus*, that famous Man, who was the Friend of *Augustus* and *Herod*, some of whose Reliques were lately procured by that excellent Person, *Nicholas Peiresius*, by whose Death Learning and Learned Men had a very great Loss. The Words of this *Nicolaus Damascenus*, *Josephus* relates in the forecited place: *Abraham* reigned in *Damascus*, being a Stranger who came out of the Land of the *Chaldeans* beyond *Babylon*; and not long after, he and those that belonged to him, went from hence into the Land then called *Canaan*, but now *Judæa*, where he and those that descended from him dwelt, of whose Matters I shall treat in another place. The Name of *Abraham*.

\* *Artapanus, Eupolemus, Demetrius*, and partly † in the ancient Writer of the Orphic Verses; and something of it is still extant in † *Justin*, out of *Trogus Pompeius*. \* By almost all which, is related

Abraham is at this Day famous in the Country about Damascus, and they show us the Town, which from him is call'd Abraham's Dwelling.

\* *Artapanus, Eupolemus, &c.* ] Eusebius in his Preparation, Book IX. Chap. 16, 17, 18, 21, 23. has quoted several things under these Mens Names out of *Alexander* the Historian, but the places are too long to be transcrib'd; no Body has quoted them before Eusebius. But the Fable of the *Bethulians*, which Eusebius took out of *Philo Byblius*, Prepar. Book I. Ch. 10. came from the Altar of Bethel, built by Jacob, mention'd Gen. 36.

† In the Ancient Writer, &c.] For certainly those that we find in *Clemens Alexandrinus*, Strom. V. and Eusebius, Book XIII. Ch. 12. can be understood of no other.

For Him who all created, no Man knows;

But One of the Chaldean Race, his Son

Only begotten, who well understood

The starry Orb, and by what Laws each move

Around the Earth, embracing all things in it.

Where Abraham is called only Begotten, as in *Isaiah* LI. 2. *אֶחָד* Achad. We have

before seen in *Berosus*, that Abraham was famous for the knowledge of the Stars; and Eupolemus, in Eusebius, says of him, that he was the Inventor of the starry Science amongst the Chaldeans.

† In Justin, &c.] Book XXXVI. Ch. 2. The Original of the Jews was Damascus, an eminent City in Syria, of which afterwards Abraham and Israel were Kings. *Trogus Pompeius* calls them Kings, as *Nicholans* did; because they exercised a Kingly Power in their Families; and therefore they are call'd Anointed, Ps. CV. 15.

\* By almost all which, &c.] See Eusebius in the foremention'd Book IX. Ch. 26, 27, 28. Those things are true which are there quoted out of *Tragicus Judaeus Ezechiel*, part of which we find in *Clemens Alexandrinus*, Strom. I. who reports out of the Books of the Priests, that an Egyptian was slain by the Words of Moses; and Strom. V. he relates some things belonging to Moses out of *Artapanus*, tho' not very truly. *Justin*, out of *Trogus Pompeius*, says of Moses, He was Leader of those that were banished, and took away the sacred Things of the Egyptians; which they endeavouring to recover with Arms, were forced by a Tempest to return home.

related also the History of *Moses*, and his principal Acts. The Orphic Verses expressly mention \* his being taken out of the Water, and the two Tables that were given him by God. To these we may add † *Polemon*: ‡ and several things about his

home; and *Moses* having entered into his own Country of *Damascus*, he took possession of *Mount Sinah*; and what follows, which is a mixture of Truth and Falshood. Where we find *Arvas* written in him, it should be read *Arnas*, who is *Aaron*, not the Son, as he imagines, but the Brother of *Moses*, and a Priest.

\* His being taken out of the Water, &c.] As the great *Scaliger* has mended them; who with a very little variation of the Shape of a Letter, instead of *υδρογενης* *hulogenes*, as it is quoted out of *Aristotulus*, by *Eusebius* in his Gospel Preparation, Book XIII. Ch. 12, bids us read *υδρογενης* *hudo-genes*, Born of the Water. So that the Verses are thus.

So was it said of Old, so he commands

Who's Born of Water, who received from God

The double Tables of the Law.

The ancient Writer of the Orphic Verses, whoever he was, added these after he had said there was but one God to be worshipped, who was the Creator and Governour of the World.

† *Polemon*, &c.] He seems to have lived in the time of *Ptolemy Epiphanes*; concerning which see that very useful

Book of the famous *Gerard Vossius*, of the Greek Historians. *Africanus* says, the Greek Histories were wrote by him; which is the same Book *Athenaeus* calls *Ελληνιστος*. His Words are these: In the Reign of *Apis* the Son of *Phoroneus*, part of the Egyptian Army went out of Egypt, and dwelt in Syria, call'd Palestine, not far from Arabia. As *Africanus* preserved the Place of *Polemon*, so *Eusebius* in his Chronology, preserved that of *Africanus*.

‡ And several things, &c.] The Places are in *Josephus* against *Appion* with abundance of Falsities, as coming from People who hated the Jews; and from hence *Tacitus* took his Account of them. But it appears from all these compared together, that the Hebrews descend'd from the *Assyrians*, and possessing a great part of Egypt, led the Life of Shepherds; but afterwards being burthen'd with hard Labour, they came out of Egypt, under th Command of *Moses*, some of the Egyptians accompanying them, and went thro' the Country of the *Arabians* into *Palastine Syria*, and there set up Rites contrary to those of the Egyptians: But *Josephus* in that learned Book has wonderfully

his coming out of *Egypt*, from the *Egyptian* Writers, *Manetho*, *Lyfimachus*, *Chæremon*. Neither can any prudent Man think it at all credible, that *Moses* (\* who had so many Enemies, not only of the *Egyptians*, but also of many other Nations, as the † *Idumæans*, ‡ *Arabians*, and \* *Phœnicians*,) would venture to relate any thing concerning the Creation of the World, or the Original of Things, which could be confuted by more ancient Writings, or was contradictory to the ancient and received Opinions; or that he would relate any thing of Matters in his own Time, that could be confuted by the Testimony of many Persons then alive. † *Diodorus Siculus*, and \* *Strabo*,

derfully shown, how the *Egyptian* Writers, in the Falsities which they have here and there mixt with this History, differ with one another, and some with themselves, and how many Ages the Books of *Moses* exceed theirs in Antiquity.

\* *Who had so many Enemies*, &c.] From whom they went away by force; whose Rites the *Jews* abolish'd. Concerning the implacable Hatred of the *Egyptians* against the *Jews*, see *Philo* against *Flaccus*, and in his *Embassy*; and *Josephus* in each Book against *Apion*.

† *The Idumæans*, &c.] Who possess'd the ancient Hatred between *Jacob* and *Esau*; which was increased from a new Cause, when the *Idumæans* deny'd the *Hebrews* Passage, *Numb.* XX. 14.

‡ *Arabians*, &c.] Those, I mean, that descended from *Ismael*,

\* *Phœnicians*, &c.] Namely the *Canaanites*, and the Neighbouring Nations, who had continual War with the *Hebrews*.

\* *Diodorus Siculus*, &c.] In his first Book, where he treats of those who made the Gods to be the Authors of their Laws, he adds; Amongst the *Jews* was *Moses*, who called God by the Name of 'Iâw Iao. Where, by 'Iâw, Iao, he means, יהוה *Jehovah*, which was so pronounc'd by the Oracles, and in the Orphic Verses mention'd by the Antients, and by the *Basilidian* Hereticks, and other *Gnosticks*. The same Name the *Tyrians*, as we learn from *Philo Byblinus*, pronounc'd 'Ievâ Ieno, others 'Iax Iao, as we see in *Clement Alexandrinus*. The *Samaritans* pronounc'd it, 'Iâ Gâ Iabai, as we read in *Theodoret*; for some of the Eastern People



\* *Strabo*, and † *Pliny*, ‡ *Tacitus*, and after them  
\* *Dionysius Longinus*, (concerning Loftiness of  
Speech,

ple added to the same Words  
some Vowels, and some others;  
from whence it is that there is  
such difference in the proper  
Names in the Old Testament.  
*Philo* rightly observes, that by  
this Word, *Existence* is signifi-  
ed. Besides *Diodorus*; of those  
who makes mention of *Moses*  
the Exhortation to the *Greeks*,  
which is ascrib'd to *Justin*,  
names *Appion*, *Ptolemy* on *Men-*  
*desius*, *Hellanicus*, *Philochorus*,  
*Castor*, *Thallus*, *Alexander* the  
Historian: And *Cyril* mentions  
some of them in his first  
Book against *Julian*.

\* *Strabo*, &c.] The place is  
in his sixteenth Book, where  
he thinks that *Moses* was an E-  
gyptian Priest; which he had  
from the Egyptian Writers, as  
appears in *Josephus*: After-  
wards he adds his own Opini-  
on, which has some mistakes  
in it. Many who worshipped  
the Deity, agreed with him  
(*Moses*;) for he both said and  
taught, that the Egyptians did  
not rightly conceive of God, when  
they lik'd him to wild Beasts  
and Cattel; nor the Lybians,  
nor the Greeks, in resembling  
him by a humane Shape; for  
God is no other than that Universe  
which surrounds us, the Earth, and  
the Sea, and the Heaven, and the  
World, and the Nature of all  
Things, as they are call'd by us.  
Who (says he) that has any under-  
standing would presume to form  
any Image like to those things  
that are about us? Wherefore  
we ought to lay aside all carved

*Images*, and worship him in the  
innermost part of a Temple wor-  
thy of him, without any Figure.  
He adds, that this was the  
Opinion of good Men: He  
adds also, that sacred Rites  
were Instituted by him, which  
were not burthensome for their  
Costliness, nor hateful, as pro-  
ceeding from Madness. He  
mentions Circumcision, the  
Meats that were forbidden,  
and the like; and after he had  
shown that Man was naturally  
desirous of Civil Society, he  
tells us, that it is promoted by  
Divine and Humane Precepts,  
but more effectually by Di-  
vine.

† *Pliny*, &c.] Book XXX.  
Ch. 1. There is another Party of  
Magicians which sprung from  
*Moses*. And *Juvenal*;

*They learn, and keep, and fear  
the Jewish Law,*

*Which Moses in his secret  
Volume gave.*

‡ *Tacitus*, &c.] Hist. V. Where,  
according to the Egyptian Fa-  
bles, *Moses* is called one of  
those that were Banished.

\* *Dionysius Longinus*, &c.]  
He lived in the time of *Au-*  
*relian* the Emperor, a Favo-  
rite of *Zenobia*, Queen of the  
*Palmyrians*. In his Book of  
the lofty Way of Speaking,  
after he had said, that they  
who speak of God, ought to  
take care to represent him, as  
Great, and Pure, and without  
Mixture: He adds, *Thus does  
he who gave Laws to the Jews,  
who was an extraordinary*  
Man.

Speech) make mention of *Moses*. \* Beside the *Talmudists*, † *Pliny*, and † *Apuleius*, speak of *Jannes* and *Mambres*, who resisted *Moses* in *Egypt*. \* Some things there are in other Writers, and

*Man, who conceived and spoke worthily of the Power of God, when he writes in the beginning of his Laws, God spake: What? Let there be Light, and there was Light: Let there be Earth, and it was so. Chalcedius took many things out of Moses, of whom he speaks thus. Moses was the wisest of Men, who, as they say, was invivened, not by humane Eloquence, but by Divine Inspiration.*

\* Besides the *Talmudists*, &c.] In the *Gemara*, in the Title, Concerning Oblations, and the Chapter, All the Oblations of the Synagogue. To which add the *Tanchuma* or *Ilmedenn*. Mention is there made of the chief of *Pharaoh's* Magicians, and their Discourse with *Moses* is related. Add also *Numenius*, Book III. concerning the Jews; *Eusebius* quotes his Words, Book VIII. chap. 8. Afterwards *Jannes* and *Mambres*, Egyptian Scribes, were thought to be famous for Magical Arts, about the time that the Jews were driven out of Egypt; for these were they who were chosen out of the Multitude of the Egyptians to contend with *Musæus* the Leader of the Jews, a Man very powerful with God by Prayers; and they seemed to be able to repel those sore Calamities which were brought upon Egypt by *Musæus*. Where *Moses* is called *Musæus*, a Word very near it,

as is customary with the *Greeks*; as others call *Jesus*, *Jason*; and *Saul*, *Paul*. *Origen* against *Celsus* refers us to the same Place of *Numenius*. *Artapanus* in the same *Eusebius*, Book IX. c. 27. calls them the Priests of *Memphis*, who were commanded by the King to be put to Death, if they did not do things equal to *Moses*.

† *Pliny*, &c.] In the forecited Place.

† *Apuleius*, &c.] In his second *Apologetick*.

\* *Some things there are, &c.*] As in *Strabo*, *Tacitus*; and *Theophrastus*, quoted by *Porphyry* in his second Book against eating living Creatures, where he treats of Priests and Burnt-offerings; and in the fourth Book of the same Work, where he speaks of Fishes and other living Creatures that were forbidden to be eaten. See the place of *Hecateus* in *Josephus's* first Book against *Appion*, and in *Eusebius's* *Preparat.* Book IX. ch. 4. You have the Law of avoiding the Customs of strange Nations in *Justin's* and *Tacitus's* Histories: Of not eating Swines Flesh, in *Tacitus*, *Juvenal*, *Plutarch's* *Symposi.* iv. and *Macrobius* from the *Antients*. In the same place of *Plutarch* you will find mention of the Levites, and the pitching of the Tabernacle,

and many things amongst the †*Pythagoreans*, about the Law and Rites given by *Moses*. †*Strabo* and *Justin*, out of *Trogus*, remarkably testifie concerning the Religion and Righteousness of the antient

†*Pythagoreans*, &c.] *Hermippus* in the Life of *Pythagoras*, quoted by *Josephus* against *Ap-pion*, Book II. These things he said and did, imitating the Opinions of the Jews and Thracians, and transferring them to himself; for truly this Man took many things into his own Philosophy from the Jewish Laws. To abstain from Creatures that die of themselves, is put amongst the Precepts of *Pythagoras*, by *Hierocles*, and *Porphiry* in his Epistle to *Anabo*, and *Ælian* Book IV. that is, out of *Levit.* vii. 15. and *Deut.* xiv. 21. Thou shalt not engrave the Figure of God on a Ring, is taken out of *Pythagoras*, in *Ma'chus's* or *Porphiry's* Exhortation to Philosophy, and in *Diogenes Laertius*; and this from the Second Commandment. Take not away that which thou didst not place, *Josephus* in his Second Book against *Ap-pion*, put amongst the Jewish Precepts, and *Philostatus* amongst the *Pythagoreans*. *Jamblicus* says, A tender and fruitful Tree ought not to be corrupted or hurt, which he had out of *Deuteronomy* xx. 19: The fore-mentioned *Hermippus* ascribes this to *Pythagoras*. Not to pass by a place where an Ass has set upon his Knees: The Foundation of which is the Story, in *Numb.* xxii. 27. *Porphiry* acknowledges that *Plato* took many things from the *Hebrews*, as

*Theodoret* observes in his first Discourse against the *Greeks*. You will see part of them in *Eusebius's* Preparation. (I suspect that *Hermippus*, or *Josephus* instead of Jews, should have said *Idaans*, that is, the Priests of *Jupiter Idaus* in *Crete*, whom *Pythagoras* envied. See Sir *John Marsham's* Collection of these in his Tenth Age of the Egyptian Affairs. *Le Clerk*.)

†*Strabo* and *Justin*, &c.] *Strabo* in his XIVth Book, after the History of *Moses*, says, That his Followers for a considerable time kept his Precepts, and were truly Righteous and Godly. And a little after he says, that those who believed in *Moses*, worshipped God, and were lovers of Equity. And *Justin* says thus, Book XXXVI. chap. 2. Whose Righteousness (viz. the Kings and Priests) mixed with Religion, increased beyond Belief. *Aristotle* also (witness *Clearchus* in his Second Book of Sleep, which *Josephus* transcribed) gives a great Character of a Jew whom he had seen, for his Wisdom and Learning. *Tacitus*, amongst his many Falsities, says this one Truth, that the Jews worshipped that Supreme and Eternal Being, who was Immortal, and could not Perish: that is, God, (as *Dion Cassius* speaks, treating of the same Jews) who is Ineffable and Invisible.

\* *Elijah*,

antient *Jews*; So that there seems to be no need of mentioning what is found, or has formerly been found, of *Joshua* and others, agreeable to the *Hebrew Books*; seeing that whoever gives Credit to *Moses* (which it is a shame for any one to refuse) cannot but believe those famous Miracles done by the Hand of God; which is the principal thing here aimed at. Now that the Miracles of later Date, such as those of \* *Elijah*, *Elishah* and others, should not be Counterfeit, there is this further Argument; that in those Times *Judea* was become more known, and, because of the Difference of Religion, was hated by the Neighbours, who could very easily confute the first Rise of a Lye. The History of *Jonah's* being three Days in the Whale's Belly, is in † *Lycophron*, and *Aeneas Gazæus*, only under the Name of *Hercules*; to advance whose Fame every thing that was Great and Noble is wont to be related of him, as ‡ *Tacitus* observes. Certainly nothing but the manifest Evidence of the History could compel *Julian* (who was as great an Enemy to the

\* *Elijah*, &c.] Concerning whose Prophecy, *Eusebius* says, *Præp.* Book IX. ch. 30. that *Eusebius* wrote a Book. In the 39<sup>th</sup> Chapter of the same Book *Eusebius* quotes a Place of his concerning the Prophecies of *Jeremiah*.

† *Lycophron*, &c.] The Verses are these.

Of that three-nighted *Lyon*,  
whom of old

*Triton's* fierce Dog with furious  
faws dev'ur'd,

Within whose Bowels, tearing  
off his Liver

He rolled, burning with Heat,  
though without Fire,  
His Head with drops of Sweat  
bedew'd all o'er.

Upon which Place *Tzetzes* says, Because he was three Days within the Whale. And *Aeneas Gazæus* in *Theophrastus*: According to the Story of *Hercules*, who was saved by a Whale's swallowing him up, when the Ship in which he sailed was wrecked.

‡ *Tacitus*, &c.] And *Servius*, as *Varro* and *Verrinus Flaccus* affirm.

\* That



the *Jews* as to the *Christians*) to confess \* that there were some Men inspired by the Divine Spirit amongst the *Jews*, and † that fire descended from Heaven, and consumed the Sacrifices of *Moses* and *Elias*. And here it is worthy Observation, that there was not only very ‡ severe Punishments threatned amongst the *Hebrews*, to any who should falsely assume the Gift of Prophecy; \* but very many Kings, who by that means might have procured great Authority to themselves; and many learned Men, † such as *Esdras* and others, dared not to assume this Honour to themselves; ‡ nay, some Ages before *Christ's* Time, no Body dare do it. Much less could so many thousand People

\* That there were some, &c.] Book III. in *Cyrril*.

† That fire descended, &c.] *Julian*, in the Xth Book of *Cyrril*. He refuse to bring Sacrifices to the Altar and offer them, because the fire does not descend from Heaven and consume the Sacrifice, as it did in *Moses's* time: this happened once to *Moses*, and again long after to *Elijah* the *Tisabite*. See what follows concerning the Fire from Heaven. *Cyprian* in III of his Testimonies says, That in the Sacrifices, all those that God accepted of, fire came down from Heaven, and consumed the things Sacrificed. *Menander* also in his *Phanician* History mentions that great Drought which happened in the time of *Elias*, that is, when *Ithobalus* reigned amongst the *Tyrians*. See *Josephus* in his Antient History, Book VIII. ch. 7.

‡ Severe Punishments, &c.] Deut. XIII. 5. XVIII. 20. and the following.

\* But very many Kings, &c.] No body dared to do it after *David*.

† Such as *Esdras*, &c.] The *Hebrews* are wont to remark upon those Times, *Hieroboam* the Prophets, now begin the *Wise Men*.

‡ Nay, some Ages before *Christ's* Time, &c.] Therefore in the Isth Book of *Maccabees*, IV. 46. we read that the Stones of the Altar which was defiled were laid aside, until there should come a Prophet to show what should be done with them. And in the IXth Chap. ver. 27. of the same Book. So was there a great affliction in *Israel*, the like whereof was not, since the time that a Prophet was not seen amongst them. The same we find in the *Talmud*, in the Title concerning the Council.

\* That

People be imposed upon, in avouching a constant and publick Miracle, I mean \* that of the Oracle, † which shined on the High Priest's Breast, which is so firmly believed by all the *Jews* to have remained till the Destruction of the first Temple, that their Ancestors must of necessity be well assured of the Truth of it.

## § XVII.

\* That of the Oracle, &c.] See *Exodus* XXVIII. 30. *Levit.* VIII. 8. *Numb.* XXVII. 21. *Deut.* XXXIII. 8. 1 *Sam.* XXI. 11. XXII. 10, 13, 15. XXIII. 2, 5, 9, 10, 11, 12. XXVIII. 6. Add *Nehem.* VII. 65. and *Josephus's* Book III. 9. This is The Enquiry after those things that are to be manifest; In the Son of *Syrach* XXXIII. 4. For the Word *δηλα* manifest; answers to the Hebrew *דִּמְיוֹן* *Urim*; and so the Seventy translate it in the fore-cited Places, *Numb.* XXVII. 21. 1 *Sam.* XXVIII. 6. and elsewhere *δηλωσις* Manifestation, as *Exod.* XXVIII. 26. *Lev.* VIII. 8. They also translate *דִּמְיוֹן* *Thumim*, ἀλήθειαν Truth; The Egyptians imitated this, just as Children do Men. *Diodorus*, Book I. relating the Affairs of the Egyptians, describes the Chief Judge having hung Truth about his Neck. And again afterwards. The King commands that all things necessary and fitting should be provided for the Subsistence of the Judges, and that the Chief Judge should have great Plenty. This Man carries about his Neck an Image of precious Stones hang-

ing on a Golden Chain, which they call Truth. And they then begin to hear Cases when the Chief Judge has fixed this Image of Truth. And *Ælian*, Book XIV. ch. 24. of his various History. The Judges in old time amongst the Egyptians were Priests, the eldest of which was Chief, who judged every one; and he ought to be a very just Man, and one that spared no body. He wore an Ornament about his Neck made of Sapphire Stone, which was called Truth. The Babylonish *Gemara*, Chap. 1. of the Book called *Joma* says, that some things in the first Temple were wanting in the second, as the Ark with the Mercy Seat, and the Cherubims, the Fire coming from Heaven, the *Sebecinah*, the Holy Ghost, and the *Urim* and *Thumim*.

† Which shined on the High Priest's Breast, &c.] This is a Conjecture of the Rabbins without any foundation from Scripture. It is much more credible that the Priest pronounced the Oracle with his Mouth. See our *Observat.* on *Exod.* XXVIII. 30. *Numb.* XXVII. 31. *Le Clerc.*

‡ The

§ XVII. *The same proved also from Predictions.*

THERE is another Argument to prove the Providence of God, very like to this of Miracles, and no less powerful, drawn from the foretelling of future Events, which was very often and very expressly done amongst the *Hebrews*; such as the † Man's being childless who should rebuild *Jericho*; the destroying the Altar of *Bethel*, by King *Josiah* by Name, \* above three hundred Years before it came to pass; So also *Isaiah* foretold the † very Name and principal Acts of *Cyrus*; and *Jeremiah* the Event of the Siege of *Jerusalem*, after it was surrounded by the *Chaldeans*; and *Daniel* † the translation of the Empire from the *Assyrians*, to the *Medes* and *Persians*, and \* from them to *Alexander* of *Macedon*, † whose Successors to part of his Kingdom should be the Posterity of *Lagus* and *Seleucus*, and what Evils the *Hebrews* should undergo from all these, particularly † the fa-

† *The Man's being childless, &c.*] Compare *Josuah* VI. 26. with *I Kings* XVI. 34.

\* *Above three hundred Years, &c.*] CCCLXI. as *Josephus* thinks in his *Antient History*, Book X. ch. 5.

† *The very Name, &c.*] Chap. XXXVII. XXXVI I. For the fulfilling, see Chap. XXXIX and LII. *Eusebius*, Book IX. ch. 39, of his *Præpar.* brings a Testimony out of *Eusebius*, both of the Prophecy and the fulfilling of it.

† *The translation of the Empire, &c.*] *Daniel* I. 32, 39. V. 28. VII. 5. VIII. 3, 20. X. 20. XI. 2.

\* *From them to Alexander, &c.*] In the forecited, Chap. II. 32, and 39. VII. 6. VIII. 5, 6, 7, 8, 21. X. 20. XI. 3, 4.

† *Whose Successors, &c.*] Chap. II. 33, 40. VII. 7, 19, 23, 24. VIII. 22. X. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

† *The famous Antiochus, &c.*] VII. 8, 11, 20, 24, 25. VIII. 9, 10, 11, 12, 13, 14, 23, 24, 25, 26. XI. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. XII. 1, 2, 3, 11. *Josephus* explains these places as we do, Book X. Ch. 12; and Book XII. Ch. 11, and Book I. Ch. 1, of

famous *Antiochus*, so very plainly, \* that *Porphry*, who compared the *Græcian* Histories extant in his time with the Prophecies, could not make it out any other way, but by saying, that the things ascribed to *Daniel*, were wrote after they came to pass; which is the same as if any one should deny that what is now extant under the Name of *Virgil*, and was always thought to be his, was writ by him in *Augustus's* Time. For there was never any more doubt amongst the *Hebrews* concerning the one, than there was amongst the *Romans* concerning the other. To all which may be added the many and express Oracles † amongst those of *Mexico* and *Peru*, which foretold the coming of the *Spaniards* into those Parts, and the Calamities that would follow.

*And by other Arguments.*

† To this may be referred very many Dreams exactly agreeing with the Events, which as to themselves and their Causes, were so utterly unknown to those that dreamed them, that they cannot without great shamelessness be attributed to natu-

of his Jewish War. *Cyril* against the *Jews*; making use of the Testimony of *Josephus*, and *Polychronius*, and other Greek Writers.

\* That *Porphry*, &c.] See *Hieronymus*, upon *Daniel* throughout.

† Amongst those of *Mexico*, &c.] (*Garcilasso de la Vega*) *Inca*, *Acosta*, *Herrera*, and others, relate strange things of these Oracles. See *Peter Cieza*, Tome II. of the *Indian Affairs*.

† To this may be referred, &c.] What is here said, does not so much prove the Exist-

ence of God, who takes care of the Affairs of Men; as that there are present with them some invisible Beings, more powerful than Men, which whoever believes, will easily believe that there is a God. For there is no necessity that all things which come to pass beside the common Course of Nature, should be ascribed to God himself; as if whatever cannot be effected by Men, or the Power of corporeal things, must be done by him himself.

*Le Clerc.*

† Ter-



natural Causes ; of which kind the best Writers afford us eminent Examples. † *Tertullian* has made a Collection of them in his Book of the Soul ; and \* Ghosts have not only been seen, but also heard to speak, as we are told by those Historians who have been far from superstitious Credulity ; and by Witnesses in our own Age, who lived in *Sina*, *Mexico*, and other Parts of *America* ; Neither ought

† *Tertullian* has made a Collection, &c.] Chap. XLVI. where he relates the remarkable Dreams of *Astages*, of *Philip* of *Maedon*, of the *Himeræan* Woman, of *Laodice*, of *Mithridates*, of *Illyrian Balaris*, of *M. Tully*, of *Artorius*, of the Daughter of *Polycrates*, *Samius*, whom *Cicero* calls his Nurse, of *Cleonomus Pistia*, of *Sophocles*, of *Nepolemus* the Tragedian. Some of these we find in *Valerius Maximus*, Book I. Chap. 7. besides that of *Calpurnia* concerning *Cæsar*, of *P. Decius* and *T. Manlius* the Consuls, *T. Atinius*, *M. Tully* in his banishment, *Hannibal*, *Alexander* the Great, *Simonides*, *Cræsus*, the Mother of *Dionysius* the Tyrant, *C. Sempronius Gracchus*, *Cassius* of *Parmenia*, *Aterius Rufus* the Roman Knight, *Hamilcar* the Carthaginian, *Alcibiades* the Athenian, and a certain *Arcadian*. There are many remarkable things in *Tully's* Books of Divination ; neither ought we to forget that of *Pliny*, Book XXV. Chap. 2. concerning the Mother of one that was fighting in *Lusitania*. Add also those of *Antigonus* and *Artuchles*, who was the

first of the Race of the *Osmenide* in the *Lipsian Monita*, Book I. Chap. 5. and others collected by the industrious *Theodore Zuinger*, Vol. V. Book IV. the Title of which is Concerning Dreams.

\* And Ghosts have not only, &c.] See *Plutarch* in the Life of *Dion* and *Brutus*, and *Appian* of the same *Brutus* in the fourth of his *Civilia* ; and *Florus*, Book IV. Chap. 7. Add to these, *Tacitus* concerning *Curtius Rufus*, Annal XI. which same History is in *Pliny*, Epist. XXVII. Book VII. together with another, concerning that which that Wise and Courageous Philosopher *Athenodorus* saw at *Athens*. And those in *Valerius Maximus*, Book I. Chap. 8. especially that of *Cassius* the *Epicurean*, who was frighted with the sight of *Cæsar* whom he had killed ; which is in *Lipsius*, Book I. Chap. V. 5. of his *Warnings*. Many such Histories are collected by *Chrysippus*, *Plutarch* in his Book of the Soul, and *Numerius* in his second Book of the Soul's Immortality, mentioned by *Origen* in his fifth against *Celsus*,

ought we to pass by † that common Method of examining Persons Innocence by touching a red hot Iron, mention'd in so many Histories of the German Nation, and in their very Laws.

§ XVIII. *The Objection of Miracles not being seen now, answered.*

NEITHER is there any Reason why any one should object against what has been said, because no such Miracles are now seen, nor no such Predictions heard. For it is sufficient to prove a Divine Providence, that there ever have been such. Which being once established, it will follow, that we ought to think God Almighty forbears them now, for as wise and prudent Reasons, as he before did them. Nor is it fit that the Laws given to the Universe for the natural Course of things, and that what is future might be uncertain, should always,

† *That common Method, &c.]* See the Testimonies of this Matter collected by Francis Junier, to the 74th Epistle of Ivo Bishop of Chartres. Sophocles's *Antigone* tells us how old this is, where the *Theban* Relations of *Oedipus* speak thus.

*We are prepared with Hands  
to touch the Iron  
And snatch the Fire, or to in-  
voke the Gods,  
That we are innocent and did  
not do it.*

Which we learn also from the Report of *Strabo*, Book V. and *Pliny's* Natural Hist. Book III. Chap. 2. and *Servius* upon *Virgil's* XIth *Æneid*. Also those things which were seen of

old in *Feronia's* Grove upon the Mountain *Soraite*. To these things, which happened contrary to the common Course of Nature, we may add, I think, those we find made use of to preserve Mens Bodies from being wounded by Arrows. See also the certain Testimonies, concerning those who have spoke after their Tongues were cut out for the sake of Religion, such as *Justinian*, Book I. C. of the *Prætorian* Office of a *Præfect* in *Africa*. *Procopius* in the Ist of his *Vandalicks*. *Victor Uticensis* in his Book of Persecutions, and *Aeneas Gaza* in *Theophrastus*.

always, or without good reason be suspended, but then only, when there was a sufficient Cause; as there was at that time when the Worship of the true God was banished almost out of the World, being confined only to a small Corner of it, viz. *Judea*; and was to be defended from that wickedness which surrounded it, by frequent Assistance. Or when the Christian Religion, concerning which we shall afterwards particularly treat, was, by the Determination of God, to be spread all over the World.

§ XIX. *And of there being so much Wickedness.*

SOME Men are apt to doubt of a Divine Providence, because they see so much Wickedness practised, that the World is in a manner overwhelmed with it like a Deluge. Which they contend should be the Business of Divine Providence, if there were any, to hinder or suppress. But the Answer to such, is very easy. When God made Man a free Agent, and at liberty to do well or ill, (reserving to himself alone a necessary and immutable Goodness) \* it was not fit that he should put such

\* It was not fit, &c.] Thus Tertullian against Marcion II. An entire Liberty of the Will, is granted him on each side, that he may always appear to be Master of himself, by doing of his own accord that which is good, and avoiding of his own accord that which is evil. Because Man, who is in other respects subject to the Determination of God, ought to do that which is just out of the good pleasure of his own free Will. But neither the Wages of

that which is good or evil, can justly be paid to him who is found to be good or evil out of Necessity, and not out of Choice. And for this Reason was the Law appointed, not to exclude but to prove Liberty, by voluntarily performing Obedience to it, or by voluntarily transgressing it, so that in either Event the Liberty of the Will is manifest. And again afterwards. Then the Consequence would have been, that God would have withdraw that Liberty

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Such a Restraint upon evil Actions, as was inconsistent with this liberty. But whatever means of hindering them, were not repugnant to such Liberty; as establishing and promulging a Law, external and internal Warnings, together with Threatnings and Promises; none of these were neglected by God: neither would he suffer the Effects of Wickedness to spread to the furthest; so that Government was never utterly subverted, nor the Knowledge of the Divine Laws entirely extinguished. And even those Crimes that were permitted, as we hinted before, were not without their Advantages, when made use of either to punish those who were equally wicked, or to chastise those who were slipped out of the way of Virtue, or else to procure some eminent Example of Patience and Constancy in those who had made a great Progress in Virtue. \* *Lastly*, Even they themselves whose Crimes seemed to be overlooked for a time, were for the most part punished with a proportionable Punishment, that the Will of God might be executed against them, who acted contrary to his Will.

### § XX. *And*

which was once granted to Man; that is, would have retained within himself his Fore-knowledge and exceeding Power, whereby he could have interposed to hinder Man from falling into danger, by attempting to make an ill use of his Liberty. For if he had interposed, he would then have taken away that Liberty which his Reason and Goodness had al-

lowed them. Origen in his IVth Book against Celsus, handles this Matter, as he uses to do others, very learnedly; where amongst other things, he says, *That you destroy the Nature of Virtue, if you take away Liberty.*

\* *Lastly*, Even they themselves, &c.] Concerning this whole Matter, See the Note at § VIII,



§ XX. *And That so great, as to oppress good Men.*

AND if at any time Vice should go unpunished, or which is wont to offend many weak Persons, some good Men, oppressed by the Fury of the Wicked, should not only lead a troublesome Life, but also undergo an infamous Death; we must not presently from hence take away the Divine Providence, which, as we have before observed, is established by such strong Arguments; but rather, with the wisest Men, draw this following Inference:

§ XXI. *This may be turned upon them, so as to prove that Souls survive Bodies.*

THAT since God has a Regard to humane Actions, who is himself just; and yet these things come to pass in the mean time; we ought to expect a Judgment after this Life, lest either remarkable Wickedness should continue unpunished, or eminent Virtue go unrewarded and without Enjoyment.

§ XXII. *Which is confirmed by Tradition.*

IN† order to establish this, we must first show that Souls remain after they are separated from their

† *In order to establish this, &c.]* Whoever has a mind to read this Argument more largely handled, I refer him to *Chrysostom* on the 11d Cor. chap. 13.

and to his *Ethick's* Tome VI. against those who say that humane Affairs are regulated by *Demons*: and to his IVth Discourse upon Providence.

their Bodies ; which is a most ancient Tradition, derived from our first Parents (whence else could it come?) to almost all civilized People ; As appears \* from *Homer's Verses*, † and from the Philosophers, not only the *Greek*, but also the ancient *Gauls* † \* which were called *Druids*, \* † and the *Indians* called *Brachmans*, and from those things which many Writers have related † concerning the *Egyptians* \* and *Thracians*, and also

\* *From Homer's Verses, &c.*] Especially in that Part called *PERUIA* concerning those that are departed : To which may be added the like in *Virgil*, in *Seneca's OEdipus*, *Lucan*, *Statius*, and that in *Samuel*, i *Sam.* XXVIII.

† *And from the Philosophers, &c.*] *Pherecydes*, *Pythagoras* and *Plato*, and all the Disciples of them. To these *Justin* adds *Empedocles*, and many Oracles in his 11d *Apologick* ; and *Theodoret* adds *Anaxagoras* and *Xenocrates*.

† \* Which were called *Druids*, &c.] These taught that Souls did not dye. See *Caesar* Book VI of the War with the *Gauls*, and *Strabo* Book IV of the same. These and others say, that Souls are incorruptible : (See also *Lucan*, Book 1. 455.)

\* † *And the Indians called Brachmans, &c.*] Whose Opinion *Strabo* explains to us thus, Book XV. We are to think of this Life, as of the State of a Child before it be

Born, and of Death as a Birth to that which is truly Life and Happiness to wise Men. See also a remarkable place concerning this matter, in *Porphyry's* IVth Book against eating Living Creatures.

† Concerning the *Egyptians, &c.*] *Herodotus* in his *Euterpe* says, that it was the Opinion of the *Egyptians*, That the Soul of Man was Immortal. The same is reported of them by *Diogenes Laertius*, in his Preface, and by *Tacitus* Book V of his History of the Jews. They Buried rather than Burnt their Bodies, after the manner of the *Egyptians* ; they having the same Regard and Persuasion concerning the Dead. See *Diodorus Siculus*, concerning the Soul of *Osiris* ; and *Servius* on the VIth *Aeneid*, most of which is taken from the *Egyptians*.

\* *And Thracians, &c.*] Repeat here the places of *Hermippus*, concerning *Pythagoras*, which we before quoted out of *Josephus*. *Mela*, Book II concerning the *Thracians*, says,

also of the *Germans*. And moreover concerning a Divine Judgement after this Life, we find many things extant, not only among the *Greeks*, † but also among the *Egyptians* † and *Indians*, as *Strabo*, *Diogenes Laertius* and \* *Plutarch* tell us : To which we may add a Tradition that the World should be burnt, which was found of Old † in *Hystaspes* and the *Sybil*s, and now also

\* † in

Some think that the Souls of those who Dye, return again ; others, that though they do not return, yet they do not Dye, but go to a more Happy Place. And *Solinus* concerning the same, Ch. X. Some of them think that the Souls of those who Dye, return again ; others, that they do not Dye, but are made more happy. Hence arose that Custom of attending the Funerals with great Joy, mentioned by these Writers, and by *Valerius Max.* Book I. Ch. V. 12. That which we before quoted out of the Scholiast upon *Aristophanes*, makes this the more Credible, viz. that some of the *Hebrews* of old came into *Thrace*.

† But also among the *Egyptians*, &c.] *Diodorus Siculus*, Book I. says, that what *Orpheus* delivered concerning Souls departed, was taken from the *Egyptians*. Repeat what we now quoted out of *Tacitus*.

‡ And *Indians*, &c.] Amongst the Opinions of whom, *Strabo* Book XV, reckons that concerning the Judg-

ments that are exercised amongst the Souls departed.

\* And *Plutarch*, &c.] Concerning those whose Punishment is deferred by the Gods, and concerning the Face of the Moon's Orb. See a famous place of his, quoted by *Eusebius*, Book XI. Ch. 33, of his Gospel Preparat. out of the Dialogue concerning the Soul.

† In *Hystaspes* and the *Sybil*s, &c.] See *Justin's* 11d Apologick, and *Clemens*, *Strome* VI. whence is quoted that from the *Tragœdian*.

For certainly that Day will come, 'twill come,

When the gilded Sky shall from his Treasure send

A liquid Fire, whose all-devouring Flames,

By Laws unbounded, shall destroy the Earth,

And what's above it ; all shall vanish then,

The Waters of the Deep shall turn to Smoke,

The Earth shall cease to nourish Trees ; the Air,

Instead of bearing up the Birds shall Burn.

\*† in *Ovid* and † *Lucan*, and amongst † the *Indians* in *Siam*; A Token of which, is the Sun's approaching nearer to the Earth, \* observed by Astronomers. So likewise upon the first going into the *Canary Islands* and *America*, and other distant Places, the same Opinion, concerning Souls and Judgment, was found there.

§ XXIII. *And no way repugnant to Reason.*

‡ NEITHER can we find any Argument drawn from Nature, which overthrows this ancient.

\*† In *Ovid*, &c.] *Metamorphosis*, Book I.  
 For he remembred 'twas by  
 Fate decreed  
 To future times, that Sea and  
 Earth and Heav'n  
 Should Burn, and this vast  
 Frame of Nature fail.  
 † And *Lucan*, &c.] Book I.  
 ----- *Saw when this Frame's*  
*dissolv'd,*  
*And the World's last Hour in*  
*future Times approaches,*  
*All to its Ancient Chaos shall*  
*return;*  
*The Stars confounded tumble*  
*into Sea,*  
*The Earth refuse its Banks, and*  
*try to throw off*  
*The Ocean. The Moon runs*  
*counter to the Sun,*  
*Driving Her Chariot thro'*  
*the bending Sky*  
*Enrag'd, and challenges to*  
*rule the Day.*  
*The Order of the World's dis-*  
*turb'd throughout.*  
*Lucan* was preceded by his  
*Uncle Seneca*, in the end of

his Book to *Marcia*; *The Stars*  
*shall run upon each other; and*  
*every thing being on a Flame,*  
*at which now shines regularly,*  
*shall then Burn in one Fire.*

† The *Indians* in *Siam*, &c.]  
 See *Ferdinand Mendezius*.

\* Observed by Astronomers,  
 &c.] See *Copernicus's* *Revolutions*, Book III. Ch. 16. *Jo-*  
*achim Rheticus* on *Copernicus*,  
 and *Gemma Frisius*. See also  
*Ptolemy*, Book III. Ch. 4. of  
 his *Mathematick Syntax*. That  
 the World is not now upheld  
 by that Power it was former-  
 ly, as it self declares, and that  
 its Ruin is evidenced by the Proof  
 how the things in it fail, says  
*Cyprian* to *Demetrius*.

‡ Neither can we find any Ar-  
 gument, &c.] This Matter  
 might be handled more exact-  
 ly, and upon better Principles  
 of Philosophy, if our Room  
 would allow it. I. We ought  
 to define what we mean by  
 the Death of the Soul, which  
 would happen, if either the



cient and extensive Tradition : For all those things which seem to us to be destroyed, are either destroyed

Substance of the Soul were reduced to nothing, or if there were so great a change made in it, that it were deprived of the use of all its Faculties ; thus Material things are said to be destroyed, if either their Substance ceases to be, or if their Form be so altered, that they are no longer of the same Species ; as when Plants are Burnt, or Putrified ; the like to which befalls Brute Creatures. II. It cannot be proved that the Substance of the Soul does perish : For Bodies are not entirely destroyed, but only divided, and their Parts separated from each other. Neither can any Man prove, that the Soul ceases to think, which is the Life of the Soul, after the Death of the Man ; for it does not follow that when the Body is destroyed, the Mind is destroyed too, it having never yet been proved that it is a Material Substance. III. Nor has the contrary yet been made appear by certain Philosophick Arguments drawn from the Nature of the Soul ; because we are ignorant of it. It is true indeed, that the Soul is not, by its own Nature, reduced to nothing ; neither is the Body ; this must be done by the particular Act of their Creator. But it may possibly be without any Thought or Memory ; which State, as I before said, may be called the

Death of it. But, IV. If the Soul, after the Dissolution of the Body, should remain for ever in that State, and never return to its Thought or Memory again, then there can be no Account given of Divine Providence, which hath been proved to be, by the foregoing Arguments. God's Goodness and Justice, the love of Virtue, and hatred to Vice, which every one acknowledges in him, would be only empty Names ; if He should confine his Benefits to the short and fading good Things of this Life, and make no distinction betwixt Virtue and Vice ; both good and bad Men equally perishing for ever, without seeing in this Life any Rewards or Punishments dispensed to those who have done well or ill : And hereby God would cease to be God, that is, the most perfect Being ; which if we take away, we cannot give any Account of almost any other thing, as *Grotius* has sufficiently shown by those Arguments, whereby he has demonstrated that all things were Created by God. Since therefore there is a God, who loves Virtue and abhors Vice ; the Souls of Men must be Immortal, and reserved for Rewards or Punishments in another Life. But this requires further Enlargement. *De Clerc.*

stroyed by the Opposition of something more powerful than themselves, as Cold is destroyed by the great Force of Heat; or by taking away the Subject upon which they depend, as the Magnitude of a Glass, by breaking it; or by the Defect of the Efficient Cause, as Light by the Absence of the Sun. But none of these can be applied to the Mind; not the first, because nothing can be conceived contrary to the Mind; nay, such is the peculiar Nature of it, that it is capable equally, and at the same time, of contrary things in its own, that is, in an intellectual Manner. Not the second, because there is no Subject upon which the Nature of the Soul depends; \* for if there were any, it would be a Humane Body; and that it is not so, appears from hence, that when the Strength of the Body fails by Action, the Mind only does not contract any Weariness by acting. † Also the Powers of the Body

\* For if there were any, &c.] That there is none, Aristotle proves very well from Old Men; Book I. Ch. IV. concerning the Soul. Also Book III. Ch. IV. he commends Anaxagoras, for saying that the Mind was Simple and unmixed, that it might distinguish other things.

† Also the Powers of the Body, &c.] Aristotle, Book III. of the Soul, says: That there is not the like Weakness in the Intellectual Part, that there is in the Sensitive; is evident from the Organs of Sense; and from Sensation it self; for there can be no Sensation, where the Object of such Sensation is too strong; that is, where the Sound

is too loud, there is no Sound; and where the Smell is too strong, or the Colours too bright, they cannot be smelt nor seen. But the Mind, when it considers things most excellent to the Understanding, is not hindered by them from thinking, any more than it is by meaner things, but rather excited by them; because the Sensitive Part cannot be separated from the Body; but the Mind may. Add to this, the famous place of Plotinus, quoted by Eusebius, in his Prepar. Book XV. Ch. 22. Add also, that the Mind can overcome those Passions which arise from the Body, by its own Power; and can chuse the greatest Pains and Death of it,

Body suffer by the too great Excellency of the Things, which are the Objects of them, as Sight by the Light of the Sun. ‡ But the Mind is rendred the more perfect, by how much the more excellent the Things are, about which it is conversant; as about Figures abstracted from Matter, and about universal Propositions. — The Powers of the Body are exercised about those things which are limited by Time and Place, but the Mind about that which is Infinite and Eternal. Wherefore, since the Mind in its Operations does not depend upon the Body, so neither does its Existence depend upon it; for we cannot judge of the Nature of those things which we do not see, but from their Operations. Neither has the third Method of being destroyed, any Place here: For there is no Efficient Cause from which the Mind continually flows: Not the Parents, because the Children live after they are dead. If we allow any Cause at all from whence the Mind flows, it can be no other than the first and universal Cause, which, as to its Power, can never fail; and as to its Will, that That should fail, that is, that God should Will the Soul to be destroyed, this can never be proved by any Arguments.

§ XXIV. *But many things favour it.*

NAY, there are many not inconsiderable Arguments for the contrary; such as \* the absolute Power

‡ *But the Mind is rendred,* &c.] And those are the most excellent Actions of the Mind, which call it off most from the Body.

\* *The Absolute Power every*

*Man has over his own Affi-* ons, &c.] And over all other Living Creatures. To which may be added, the Knowledge of God, and of Im-

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Power every Man has over his own Actions; a natural Desire of Immortality; the Power of Conscience, which comforts him when he has performed any good Actions, though never so difficult; and, on the contrary, † torments him when he has done any bad thing, especially at the approach of Death, as it were with a Sense of impending Judgment; ‡ the Force of which, many

Immortal Beings. *An Immortal Creature is not known by any Mortal one, says Sallust the Philosopher. One remarkable Token of this Knowledge is, that there is nothing so greivous, which the Mind will not despise for the sake of God. Beside, the Power of Understanding and Acting, is not limited as it is in other Creatures, but unwearyed, and extends it self infinitely, and is by this means like unto God; which difference of Man from other Creatures, was taken Notice of by Ga'en.*

† Torments him when he has done, &c.] See Plato's 1st Book of his Common-Wealth: *When Death seems to approach any One, Fear and Solitude comes upon him, about those things which before he did not think of.*

‡ The force of which, &c.] Witness that Epistle of Tiberius to the Senate. *What I should write to you, O Senators, or how I should write, or what I should not write at this time, let the Gods and Goddesses destroy me worse than I now feel my self to perish, if I know.* Which Words, after Tacitus had recited in the 16th of his Annals,

he adds, *So far did his Crimes and Wickedness turn to his Punishment; So true is that Assertion of the Wisest of Men, that if the Breasts of Tyrants were laid open, we might behold the Gnawings and Stings of them, when, as the Body is bruised with Stripes, so the Mind is torn with Rage and Lust and evil Designs.* The Person which Tacitus here means, is Plato, who says of a Tyrant, in Book IX of his Commonwealth; *He would appear to be in reality a Beggar, if any one could but see into his whole Soul; full of Fears all his Life long, full of Uneasiness and Torment.* The same Philosopher has something like this in his Gorgias. Suetonius, Ch. 67, being about to recite the fore-mentioned Epistle of Tiberius, introduces it thus, *At last, when he was quite wearied out, in the beginning of such an Epistle as this, he confesses almost all his Evils.* Claudian had an Eye to this place of Plato, when he describes Rufinus in his second Poem.

----- Stains within  
Deform his Breast, which  
bears the Stamp of Vice.



many times could not be extinguished by the worst of Tyrants, tho' they have endeavoured it never so much; as appears by many Examples.

§ XXV. *From whence it follows, that the End of Man is Happiness after this Life.*

IF then the Soul be of such a Nature, as contains in it no Principles of Corruption; and God has given us many Tokens, by which we ought to understand, that his Will is, it should remain after the Body; there can be no End of Man proposed more worthy of Him, than the Happiness of that State; and this is what *Plato* and the *Pythagoreans* said, † that the End of Man was to be mademost like to God. Thus what Happiness is, and how to be secured, Men may make some Conjectures; but if there be any thing concerning it, revealed from God, that ought to be esteemed most true and most certain.

§ XXVI. *Which we must secure, by finding out the true Religion.*

Now since the Christian Religion recommends it self above all others, whether we ought to give Credit to it or no, shall be the Business of the second Part of this Work to examine.

† That the End of Man was, | from *Plato*, as *Clemens* remarks,  
8cc.] Which the *Stoicks* had | *Strome* V.

## BOOK the Second.

§ I. *That the Christian Religion is true.*

THE Design then of this second Book (after having put up our Petitions to Christ, the King of Heaven, that he would afford us such Assistances of his Holy Spirit, as may render us sufficient for so great a Business) is not to treat particularly of all the Opinions in Christianity; but only to show that the Christian Religion it self is most true and certain; which we attempt thus.

§ II. *The Proof that there was such Person as Jesus.*

THAT Jesus of Nazareth formerly lived in Judea, in the Reign of Tiberius the Roman Emperor, is constantly acknowledged, not only by Christians dispersed all over the World, but also by all the Jews which now are, or have ever wrote since that time; the same is also testified by Heathens, that is, such as did not write either of the Jewish, or of the Christian Religion, \* Suetonius,

\* Suetonius, &c.] In his Name was more known to the  
 Claudius, Ch. 25. where Chresto Greek and Latins.  
 is put for Christo, because that

tonius, † Tacitus, ‡ Pliny the Younger, and many after these.

That

† Tacitus, &c.] Book XV. where he is speaking of the Punishment of the Christians. *The Author of that Name was Christ, who in the Reign of Tiberius, suffered Punishment under his Procurator Pontius Pilate.* Where the great Crimes and Hatred to humane kind they are charged with, is nothing else but their Contempt of False Gods; which same Reason Tacitus had to curse the Jews; and Pliny the Elder, when he calls the Jews, a People remarkable for Contempt of the Gods. That is, very many of the Romans were come to this, that their Consciences were not affected by that Part of their Theology which was Civil (which Seneca commends) but they feigned it in their outward Actions, and kept it as a Command of the Law, looking upon Worship as a thing of Custom, more than in Reality. See the Opinion of Varro and Seneca about this matter, which is the same with that of Tacitus; in *Augustin*, Book IV. Ch. 33. and Book VI. Ch. 10. of his City of God. In the mean time it is worth Observation, that Jesus, who was punished by Pontius Pilate, was acknowledged by many at Rome in Nero's time, to be the Christ. Compare that of Justin in his 1<sup>st</sup> Apo-

logetick concerning this History, where he addressees himself to the Emperors and Roman Senate, who might know those things from the A&S.

‡ Pliny the Younger, &c.] The Epistle is Obvious to every one, viz. Book X. Ch. 97. which Tertullian mentions in his Apologetick, and Eusebius in his Chronicon; where we find that the Christians were used to say a Hymn to Christ as God, and to bind themselves not to perform any wicked thing, but to forbear committing Theft, Robbery or Adultery; to be true to their Word, and strictly perform their Trust. Pliny blames their Stubborness and inflexible Obstinacy in this one thing, that they would not Invoke the Gods, nor do Homage with Frankincense and Wine before the Shrines of the Deities, nor curse Christ, nor could they be compelled to do it by any Torments whatsoever. The Epistle in answer to that of Trajan, says, that He openly declares himself to be no Christian, who supplicates the Roman Gods. Origen in his 14<sup>th</sup> Book against Celsus, tells us, there was a certain History of Jesus extant in Numinus the Pythagorean.

*That he dyed an ignominious Death.*

THAT the same Jesus was crucified by *Pontius Pilate*, the President of *Judæa*, is acknowledged by all the same Christians, notwithstanding it might seem dishonourable to them who worship such a Lord. \* It is also acknowledged by the Jews, though they are not ignorant how much they lie under the Displeasure of the Christians, under whose Government they every where live, upon this Account, because their Fathers were the Cause of *Pilate's* doing it. Likewise the Heathen Writers we mentioned, have recorded the same to Posterity; † and a long time after, the Acts of *Pilate* were extant, to which the Christians sometimes appealed. Neither did *Julian*, or other Opposers of Christianity, ever call it in Question. So that no History can be imagined more certain than this; which is confirmed by the Testimonies, I don't say of so many Men, but of so many People, which differed from each other. \* Notwithstanding which we find Him worshipped as Lord, throughout the most distant Countries of the World.

### § III. And

\* *It is also acknowledged, &c.*] Who call him *ΥΙΟΥ*, that is, hanged. *Benjaminus Tudelensis* in his *Itinerary*, acknowledges that Jesus was Slain at *Jerusalem*.

† *And a long time after, &c.*] See *Epiphanius* in his *Tessaresadecatisa*. (It were better to

have omitted this Argument, because some imprudent Christians might appeal to some spurious Acts; for it does not appear there was any Genuine. *Le Clerc*.)

\* *Notwithstanding which, &c.*] *Chrysostom* handles this matter at large, upon 2 Cor. V. 7.



§ III. *And yet, after his Death, was worshipped by wise Men.*

AND That, not only in our Age, or those immediately foregoing; but also even in the first, the Age next to that in which it was done, in the Reign of the Emperor *Nero*; at which time the forementioned *Tacitus*, and others attest, that very many were punished because they professed the Worship of Christ.

§ IV. *The Cause of which, could be no other, but those Miracles which were done by him.*

AND there were always very many amongst the Worshipers of Christ, who were Men of good Judgment, and of no small Learning; such as (not to mention Jews) \* *Sergius* the President of *Cyprus*, † *Dionysius* the *Areopagite*, \* *Polycarp*, (†) *Justin*, § *Irenaeus*, †† *Athenagoras*, †\* *Origen*, (\*) *Tertullian*, (\*§) *Clement Alexandrinus*, and others: Who being such Men;

\* *Sergius the President, &c.*] *Acts* XIII. 12.

† *Dionysius the Areopagite, &c.*] *Acts* XVII. 34.

\* *Polycarp, &c.*] Who suffered Martyrdom in *Asia*, in the CLXXth Year of Christ, according to *Eusebius*.

(†) *Justin, &c.*] Who published Writings in Defence of the Christians, in the CXLth Year of Christ: See the same *Eusebius*.

§ *Irenaeus, &c.*] He flourished at *Lyons*, in the CLXXXth Year of Christ,

†† *Athenagoras, &c.*] This Man was an *Armenian*. He flourished about the CLXXXth Year of Christ, as appears from the Inscription of his Book.

†\* *Origen, &c.*] He flourished about the CCXXXth Year of Christ.

(\*) *Tertullian, &c.*] Who was Famous in the CCVIIIth Year of Christ.

(\*§) *Clement Alexandrinus, &c.*] About the same time. See *Eusebius*.

Men; why they should themselves be Worshippers of a Man that was put to an ignominious Death, especially when almost all of them were brought up in other Religions, and there was neither Honour nor Profit to be had by the Christian Religion; Why, I say, they should do thus, there can be no Reason given but this one, that upon a diligent Enquiry, such as becomes prudent Men to make in a Matter of the highest Concern to them, they found that the Report which was spread abroad concerning the Miracles that were done by him, was true, and founded upon sufficient Testimony; Such as healing sore Diseases, and Those of a long Continuance, only by a Word, and this publickly; restoring Sight to him that was born blind; increasing Bread for the feeding of many Thousands, who were all Witnesses of it; restoring the Dead to Life again, and many other such like.

§ V. *Which Miracles cannot be ascribed to any Natural or Diabolical Power, but must be from God.*

WHICH Report had so certain and undoubted a Foundation, that neither † *Celsus*, nor † *Julian*, when they wrote against the Christians,

† *Celsus*, &c.] Whose words, in Book II of *Origen* are: *You think he is the Son of God, because he Healed the Lame and the Blind.*

† *Julian*, &c.] Nay, he plainly confesses the thing.

when he says in the words recited by *Cyrill*, Book VI. *Unless any one will reckon amongst the most difficult things, Healing the Lame and the Blind, and Casting out of Devils in Bethsaida and Bethany.*

ans, dared to deny that some Miracles were done by Christ; \* the Hebrews also confess it openly in the Books of the *Talmud*. That they were not performed by any Natural Power, sufficiently appears from hence, that they are called Wonders or Miracles; nor can it ever be, that grievous Distempers should be healed immediately, only by a Word speaking, or a Touch, by the Power of Nature. If those Works could have been accounted for by any natural Efficacy, it would have been said so at first by those, who either professed themselves Enemies of Christ when he was upon Earth, or of his Gospel. By the like Argument we gather, that they were not jugling Tricks, because very many of the Works were done openly, † the People looking on; and amongst the People many Learned Men, who bore no good Will to Christ, who observed all his Works. To which we may add, that the like Works were often repeated, and the Effects were not of a short Continuance, but lasting. All which rightly considered, as it ought to be, it will plainly follow, according to the Jews own Confession, that these Works were done by some Power more than Humane, that is, by some good or bad Spirit: That these Works were not the Effects of any bad Spirit, is from hence evident; that this Doctrine of Christ, for the Proof of which these Works were performed, was opposite to those evil Spirits: For it forbids the Worship of evil Spirits; it draws Men off from all Immorality, in which such Spirits delight. It appears also from the things

\* The Hebrews also, &c.] | † The People looking on, &c.]  
In the Title *Aboda Zara*, | *Acts XXVI. 26. Luke XII.*

things themselves, that where-ever this Doctrine has been received, the Worship of Dæmons and \* Magical Arts have ceased; and the One God has been worshipped, with an Abhorrence of Dæmons; whose Strength and Power † *Porphry* acknowledges were broken upon the coming of Christ. And it is not to be believed, that any evil Spirit should be so imprudent, as to do those things, and that very often, from which no Honour or Advantage could arise to them, but on the contrary great Loss and Disgrace. Neither is it any way consistent with the Goodness or Wisdom of God, that he should be thought to suffer Men, who were free from all wicked Designs, and who feared him, to be deceived by the Cunning of Devils; And such were the first Disciples of Christ, as is manifest from their unblameable Life, and their suffering very many Calamities, for Conscience-sake. If any one should say these Works were done by good Beings, who yet are inferior to God; this is to confess, that they were well-pleasing to God, and redounded to his Honour; because good Beings do nothing but what is acceptable to God, and for his Glory. Not to mention, that some of the Works of Christ were such as seem to declare God himself to be the Author of them; such as the raising more than one of those that were dead, to Life. Moreover, God neither does, nor suffers Miracles to be done, without

\* *Magical Arts, &c.*] The Books about which, were Burnt by the Advice of the Disciples of Christ. *Acts XIX. 19.*

† *Porphry a knowledge, &c.*]

The place is in *Eusebius's Prep. Book V. Ch. 3.* After Christ was Worshipped, no Body experienced any publick Benefit of the Gods.



out a Reason; for it does not become a wise Lawgiver to depart from his Laws, without a Reason, and that a weighty one. Now no other Reason can be given, why these things were done, but that which is alleged by Christ, viz. to give Credit to his Doctrine; nor could they who beheld them, conceive any other Reason in their Minds: Amongst whom, since there were many of a pious Disposition, as was said before, it would be prophane to think God should do them to impose upon such. And this was the sole Reason why many of the Jews, who lived near the Time of Jesus, († who yet could not be brought to depart from any thing of the Law given by Moses, such as they who were called *Nazarens* and *Ebionites*,) nevertheless owned Jesus to be a Teacher sent from Heaven.

§ VI. *The Resurrection of Christ proved from credible Testimony.*

CHRIST'S coming to Life again in a wonderful Manner, after his Crucifixion, Death and Burial,

† Who yet could not be brought, &c.] See *Acts XV. Rom. XIV. Hieronymus* in the *Eusebian Chronicon*, for the Year of Christ CXXV, after he had Named fifteen Christian Bishops of Jerusalem, adds, *These were all Bishops of the Circumcision, who Governed till the Destruction of Jerusalem under the Emperor Adrian. Severus Sulpicius*, concerning the Christi-

ans of those Times and Places, says, they believed Christ to be God, whilst they observed also the Law; and the Church had a Priest out of those of the Circumcision. See *Epiphanius*, where he treats of the *Nazarens* and *Ebionites*. *Nazarens* was a Name not for any particular Part, but all the Christians in Palestine were so called, because their Master was a Nazarene.

Burial, affords us no less good an Argument for those Miracles that were done by him. For the Christians of all Times and Places, assert this not only for a Truth, but as the principal Foundation of their Faith: which could not be, unless they who first taught the Christian Faith, had fully perswaded their Hearers, that the thing did come to pass. Now they could not fully perswade Men of any Judgment of this, unless they affirmed themselves to be Eye-witnesses of it; for without such an Affirmation, no Man in his Senses would have believed them, especially at that time when such a Belief was attended with so many Evils and Dangers. That this was affirmed by them with great Constancy, their own Books, § and the Books of others, tell us; nay, it appears from those Books, that they appealed to five \* Hundred Witnesses, who saw Jesus after he was risen from the Dead. Now it is not usual for those that speak Untruths, to appeal to so many Witnesses. Nor is it possible so many Men should agree to bear a False Testimony. And if there had been no other Witnesses, but those twelve known first Propagators of the Christian Doctrine, it had been sufficient. No Body has any ill Design for nothing. They could not hope for any Honour from saying what was not true, because all the Honour was in the Power of the Heathens and Jews,

§ *And the Books of others, &c.]* Even of *Celsus*, who wrote against the Christians. See *Origen*, Book II.

\* *Five Hundred Witnesses, &c.]* *Paul*, 1 *Cor.* XV. 6. He says some of them were Dead at that time, but their Chil-

dren and Friends were Alive, who might be hearkened to, and testify what they had heard. But the greater part of them were alive when *Paul* wrote this. This Appearance was in a Mountain in *Galilee*.

Jews, by whom they were reproached and contemptuously treated: Nor for Riches, because, on the contrary, this Profession was often attended with the Loss of their Goods, if they had any; and if it had been otherwise, yet the Gospel could not have been taught by them, but with the Neglect of their Temporal Goods. Nor could any other Advantages of this Life provoke them to speak a Falsity, when the very preaching of the Gospel exposed them to Hardship, to Hunger and Thirst, to Stripes and Imprisonment. The Fame only amongst themselves was not so great, that for the sake thereof, Men of upright Intentions, whose Lives and Tenets were free from Pride and Ambition, should undergo so many Evils. Nor had they any Ground to hope, that their Opinion, which was so repugnant to Nature, (which is wholly bent upon its own Advantages,) and to the Authority which every were governed, could make so great a Progress, but from a Divine Promise. Further, they could not promise to themselves that this Fame, whatever it was, would be lasting, because, (God on purpose concealing his Intention in this Matter from them) they expected that \* the End of the whole World was just at hand, as is plain from their own Writings, and those of the Christians that came after them. It remains therefore, that they must be said to have uttered a Falsity, for the sake of defending

\* *The End of the whole World, &c.*] See 1 *Thes.* IV. 15, 16. 1 *Cor.* XV. 52. *Tertullian* of having but one Wife:

*Now the Time is very short. Hieronymus to Gerontias. What is that so us, upon whom the Ends of the World are come?*

defending their Religion; which, if we consider the thing aright, can never be said of them; for either they believed from their Heart that their Religion was true, or they did not believe it. If they had not believed it to have been the best, they would never have chosen it from all other Religions, which were more safe and honourable: Nay, though they believed it to be true, they would not have made Profession of it, unless they had believed such a Profession necessary; especially when they could easily foresee, and they quickly learnt by Experience, that such a Profession would be attended with the Death of a vast Number; and they would have been guilty of the highest Wickedness, to have given such Occasion, without a just Reason. If they believed their Religion to be true, nay, that it was the best, and ought to be professed by all means, and this after the Death of their Master; it was impossible this should be, if their Master's Promise concerning his Resurrection had failed them; † for this had been sufficient to any Man in his Senses to have overthrown that Belief which he had before entertained. Again, all Religion, but particularly the Christian Religion, forbids \* Lying and False Witness, especially in Divine Matters: They could not therefore be moved to tell a Lye, out of Love to Religion, especially

† For this had been sufficient, &c.] *Chrysostom* handles this Argument at large, upon 1 Cor. I. towards the end.

\* Lying and False Witness, &c.] *Mat.* XII. 36. *Joh.* VIII. 44. 55. *Eph.* IV. 25. *Rom.* IX.

I. 2 Cor. VII. 19. XI. 31. *Gal.* I. 20. *Col.* III. 9. 1 *Tim.* I. 10, and II. 7. *Jam.* III. 14. *Mat.* XXII. 16. *Mark* XII. 14. *Luke* XX. 21. *John* XIV. 16. *Eph.* V. 9. and elsewhere.



ally such a Religion. To all which may be added, that they were Men who led such a Life, as was not blamed even by their Adversaries; and who had no Objection made against them, † but only their Simplicity, the Nature of which is the most distant that can be from forging a Lye. And there was none of them who did not undergo even the most grievous things, for their Profession of the Resurrection of Jesus. Many of them indured the most exquisite Death for this Testimony. Now, suppose it possible that any Man in his Wits could undergo such things for an Opinion he had entertain'd in his Mind; yet for a Falsity, and which is known to be a Falsity, that not only one Man, but very many, should be willing to endure such Hardships, is a thing plainly incredible. And that they were not mad, both their Lives and their Writings sufficiently testify. What has been said of these first, the same may also be said of *Paul*, \* who openly declared that he saw Christ reigning in Heaven; † and he did not want the Learning of the Jews, but had great Hopes of Honour, if he had trod in the Paths of his Fathers. But on the contrary, he thought it his Duty, for this Profession, to expose himself to the Hatred of his Relations;

† But only their Simplicity, &c.] Even *Celsus*. See *Origens*, Book I. ]

\* Who openly declared, &c. 1 Cor. XV. 9. 2 Cor. XII. 4. Add to this what *Luke* the Disciple of *Paul* writes, *Acts* IX. 4, 5, 6. and XXII. 6, 7, 8.

† And he did not want the Learning, &c.] *Acts* XXII. 3.

There were two *Gamaliels* famous amongst the *Hebrews*, on the account of their Learning: *Paul* was the Disciple of one of them, who was very Skillful not only in the Law, but also in those things that were delivered by the Doctors. See *Epiphanius*.

Relations ; and to undertake difficult, dangerous and troubleſom Voyages all over the World, and at laſt to ſuffer an ignominious Death.

§ VII. *The Objection drawn from the ſeeming Im- poſſibility of a Reſurrection, answered.*

INDEED, no Body can withſtand the Credi- bility of ſo many and ſo great Teſtimonies, without ſaying that a thing of this Nature is impoſſible to be, ſuch as we ſay all things that imply a Contradiſtion are. † But this cannot be ſaid of it. It might indeed, if any one ſhould affirm, that the ſame Perſon was alive and dead at the ſame time : But that a dead Man ſhould be reſtored to Life, by the Power of him who firſt gave Life to Man, \* there is no Reaſon why

† But this cannot be ſaid of it, &c.] See the ſeventh An- ſwer to the Objections, con- cerning the Reſurrection, in the Works of Juſtin. An Im- poſſibility in it ſelf, is one thing ; and an Impoſſibility in any par- ticular, is another ; An Impoſſi- bility in it ſelf is, that the Dia- gonal of a Square ſhould be Commenſurate with the ſide ; a particular Impoſſibility is, that Nature ſhould produce an Ani- mal without Seed. To which of theſe two kinds of Impoſſibles do Unbelievers compare the Reſur- rection ? If to the firſt, their Reaſoning is falſe ; for a New Creation is not like making the Diagonal Commenſurate with the ſide ; but they that riſe again, riſe by a New Creation. If they

mean a particular Impoſſibility ; ſurely all things are Poſſible with God, though they may be Impoſ- ſible to any eſſe. Concerning this difference of Impoſſibili- ties, ſee the Learned Notes of Maimonides, in his Guide to the Doubting, Part III. Ch. 15.

\* There is no Reaſon why, &c.] All thoſe who are Skil- ful in the true Philoſophy, ac- knowledge that it is as hard to underſtand, how the Fetus is Formed in the Mother's Womb, as how the Dead ſhould be raiſed to Life. But Ignorant Men are not at all ſurprized at the things which they com- monly ſee, nor do they ac- count them difficult, though they know not the Reaſon of them : But they think thoſe things

why this should be thought impossible. Neither did wise Men believe it to be impossible: For *Plato* relates it of \* *Er the Armenian*; † *Heraclides Ponticus*, of a certain Woman; § *Herodotus*, of *Aristeus*; and ‡ *Plutarch*, of another; which, whether they were true or false, shows the Opinion of Learned Men, concerning the Possibility of the thing.

*The Truth of Jesus's Doctrine proved from his Resurrection.*

IF it be not impossible that Christ should return to Life again, and if it be proved from sufficient

things which they never saw, are impossible to be done, tho' they are not at all more difficult than those things they see every day. *Le Clerc.*

\* *Er the Armenian, &c.*] The place of *Plato* concerning this thing, is extant in his tenth Book of Republicks, transcribed by *Eusebius*, in his Gospel Preparat. Book XI. Ch. 35. The Report of which History, is in *Valerius Maximus*, Book I. Ch. VIII, the first Foreign Example. In the Hortatory Discourse among the Works of *Justin*; in *Clemens, Strom.* V. in *Origen*, Book II against *Celsus*; in *Plutarch Symposiach* IX. 5. and in *Macrobius* in the beginning, upon *Scipio's Dream*.

† *Heraclides Ponticus, &c.*] There was a Book of his Concerning the Dead, mentioned by *Diogenes Laertius* in his Pre-

face, and in his *Empedocles*; and by *Galen*, in the VIth concerning the Parts that are affected. *Pliny* speaks thus of him, Book VII. Ch. 32. That Noble Volume of *Heraclides* amongst the Greeks, of a Woman's being restored to Life, after She had been Dead seven days. And *Diogenes Laertius*, in the latter place, assigns her thirty days.

§ *Herodotus, &c.*] In his *Melpomene*. See *Pliny's Natural History*, Book VII. Ch. 52. *Plutarch's Romulus*, and *Hesychius* concerning the Philosophers.

‡ *Plutarch, &c.*] Of *Thesepius*. *Plutarch* has this, in his Discourse of God's deserting Punishment. And *Antyllus*, concerning whom *Eusebius* has preserved that place of *Plutarch*, from his first Book of the Soul, in his *Prepar.* Book XI. Ch. 38. and *Theodoret's Serm.* XI,

sufficient Testimonies, such as convinc'd † *Bechai* a Teacher of the Jews, so far as to acknowledge the Truth of it; and Christ himself (as both his own Disciples and Strangers confess) declared a new Doctrine as by a Divine Command: It will certainly follow that this Doctrine is true; because it is repugnant to the Justice and Wisdom of God to bestow such Endowments upon him who had been guilty of a Falsity in a Matter of so great Moment. Especially when he had before his Death declared to his Disciples that he should dye, and what manner of Death; and that he should return to Life again; \* and that these things should therefore come to pass, that they might confirm the Truth of his Doctrine.

§VIII. *That the Christian Religion exceeds all others.*

THESE Arguments are drawn from Matters of Fact; we come now to those which are drawn from the Nature of the Doctrine. Certainly all manner of Worship of God, must be cast off; (which can never enter into any Man's Mind, who has any Sense of the Existence of God, and of his Government of the Creation; and who considers the Excellency of Man's Understanding, and the Power of chusing moral Good or Evil, with which he is endued, and consequently

† *Bechai*, &c.] It were to be wished that *Grotius* had quoted the place; for though his Reasoning drawn from the Resurrection of Christ, does not want the Approbation of

*R. Bechai*, yet perhaps the Jews might be affected with his Authority. *Le Clerc*.

\* *And that these things*, &c.] See *John XVII.* *Lyke XXIV.* 46, 47.



quently that the Cause, as of Reward, so of Punishment, is in himself;) or else he must receive this Religion, not only upon the Testimony of the Facts, which we have now treated of; but likewise for the sake of those things that are intrinsical in Religion; since there cannot be Any produced, in any Age or Nation, whose Rewards are more excellent, or whose Precepts are more perfect, or the Method in which it was commanded to be propagated, more wonderful.

§ IX. *The Excellency of the Reward proposed.*

TO begin with the Reward, that is, with the End proposed to Man; because, as we are wont to say, that which is the Last in Execution, is the First in Intention; † *Moses*, in his Institution of the Jewish Religion, if we regard the express Condition of the Law, made no Promises beyond the good things of this Life; such as a fruitful Land, abundance of Riches, Victory over their Enemies, long Life and Health, and Hope of their Posterities surviving them. And if there be any thing more, it is only obscurely hinted, and must be collected from wise and strong Arguing: Which is the Reason why many who professed to follow the Law of *Moses* (§ as the *Sadduces*) cast off all Hope of

† *Moses in his Institution, &c.]*  
*Deut.* XI. and XXVIII. *Heb.*  
 VIII. 6.

§ *As the Sadduces, &c.]*  
*Mat.* XXII. 23. *Like in Acts,*  
 XXIII. 8. *Josephus: The Sad-*  
*duces argue that the Soul Perishes*

*with the Body; And in another*  
*place, They deny the Soul's Im-*  
*mortality, and Rewards and Pu-*  
*nishments in another Life. Hier-*  
*onymus says of them, That they*  
*believe the Soul Perishes with*  
*the Body.*

of enjoying any Good after this Life. The Greeks, who derived their Learning from the Chaldeans and Egyptians, and who had some Hope of another Life after this, † spoke very doubtfully concerning it, as is evident (\*) from the Disputes of Socrates, and from the Writings of † Tully, \* Seneca, † and others. And tho' they searched diligently for Arguments to prove it, they could offer nothing of Certainty. For those

† Spoke very doubtfully, &c. This is observed by Chrysostom,] on 1 Cor. Ch. I. 25.

(\*) From the Disputes of Socrates, &c.] In Plato's Phædon. Now I would have you to understand, that I hope to go amongst good Men; but I will not be too positive in affirming it. And afterwards: If those things I am speaking of, should prove true, it is very well to be thus persuaded concerning them; but if there be nothing after Death, yet I shall always be the less concerned for the present Things of this Life; and this my Ignorance will not continue long (for that would be bad,) but will shortly perish. And Tertullian concerning the Soul. From such a firm Steadiness and Goodness of Mind, did that Wisdom of Socrates proceed, and not from any certain Discovery of the Truth. The same is observed of Socrates, in the Exhortation among the Works of Justin.

† Tully, &c.] In his first Tusculan Question. Shew me first, if you can, and it be not too troublesome, that Souls remain after Death; or if you

cannot prove this, (for it is difficult,) declare how there is no Evil in Death. And a little after. I know not what mighty Thing they have got by it, who teach, that when the Time of Death comes, they shall entirely Perish; which if it should be, (for I don't say any thing to the contrary,) what Ground of Joy or Glorifying does it afford? And again. Now suppose the Soul should Perish with the Body, can there be any Pain, or can there be any Sense at all in the Body after Death? No Body will say so. Lactantius, Book VII. ch. 8. cites the following Passage out of the same Cicero, spoken after a Dispute about the Soul: Which of these Opinions is True, God only knows.

\* Seneca, &c.] Epistle LXIV. And perhaps, (if the Report of Wise Men be true, and any Place receives us,) that which we think Perishes, is only sent before.

† And others, &c.] Justin Martyr says in general, in his Dialogue with Trypho: The Philosophers know nothing of these things, nor can they tell what the Soul is.

those which they alledge, † hold generally as strong for Beasts as they do for Men. Which when some of them considered, it is no wonder, that they imagined that Souls † passed out of Men into Beasts, and out of Beasts into Men. Again, because this could not be proved by any Testimonies, nor by any certain Arguments, and yet it could not be denied but that there must be some End proposed for Man; therefore others were led to say, \* that Virtue was its own Reward, and that a wise Man was very happy, though in *Phalaris's Bull*. But others disliked this, and not without Reason; for they saw very well, that Happiness, especially in the highest Degree (unless we regard only the Sound of Words, without any Meaning,) could not † consist in that which is attended with Danger, Loss, Torment,

† Hold as strong for Beasts, &c.] As, that Argument of *Socrates* or *Plato*, that *That which moves it self is Eternal*. See *Lactantius* in the forementioned Place.

† Passed out of Men into Beasts, &c.] As the *Brachmans* of old, and now also: from whom *Pythagoras* and his Scholars had it.

\* That Virtue was its own Reward, &c.] See *Tully's* 11d *Tusc. Quest.* And *Lactantius's* *Institutions*, Book III. ch. 27. where He strenuously disputes against this Opinion; and *Augustin*, *Epist.* III.

† Consist in that, &c.] *Lactantius*, Book III. ch. 12. *Virtue is not its own Happiness, because the whole Power of it consists, as*

*I said, in bearing Evils.* And a little after, when he had quoted a place of *Seneca's*, he adds: *But the Stoicks, whom he follows, deny that any one can be Happy without Virtue. Therefore the Reward of Virtue is a Happy Life; if Virtue, as is rightly said, makes Life Happy. Virtue therefore is not to be desired for its own sake, as they affirm, but for the sake of a Happy Life, which necessarily attends Virtue; Which Argument might instruct them what is the chief Good. But th's present Body's Life cannot be Happy, because it is subject to Evils, by means of the Body.* *Pliny*, in his *Natural History*, Book VII. ch. 7. says well, *That no Mortal Man is Happy.*

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ment, and Death: And therefore they placed the chief Good and End of Man, in sensual Pleasure. And this Opinion likewise was solidly confuted by very many, as a thing which overthrew all Virtue, the Seeds of which are planted in the Mind; and degraded Man, who was made for nobler Purposes, to the Rank of Brute Creatures, who look no further than the Earth. In so many Doubts and Uncertainties did Mankind at that time wander, 'till Christ discovered the true Knowledge of their End, promising to his Disciples and Followers another Life after this, in which there should be no more Death, Pain, or Sorrow, but accompanied with the highest Joy; And this not only to one Part of Man, that is, his Soul, of whose Happiness after this Life there was some Hope, partly from Conjecture, and partly from Tradition; But also to the Body, and that very justly, that the Body which oftentimes ought to endure great Losses, Torments and Death, for the sake of the Divine Law, might not go without a Recompense. And the Joys which are promised, are not such mean things \*as those Feasts, which the duller Jews hoped for after this Life, †and the Embraces which the *Mahometans* promise to themselves; for these are only proper Remedies for the Mortality of this frail Life; the former for the Preservation of particular Animals, and the latter for the Continuance of their Species: But the Body will be in a perpetual Vigour,

\* *As those Feasts, &c.* The Places are quoted beneath, in the Vth Book.

† *And the Embraces, &c.* See the *Alcoran Azoara*, II, V, XLVII, LIV, LXV, LXVI.



Vigour, and its Brightness will exceed the Stars. The Mind will have a Knowledge of God, and of Divine Providence, and of whatever is now hidden from it, without any Mistake: The Will will be calm, employed in Wonder and Praises, in beholding God; in a Word, all things will be much greater and better, than can be conceived by comparing them with the greatest and best here.

*X. A Solution of the Objection, taken from hence, that the Bodies after their Dissolution cannot be restored.*

BESIDES the Objection which we have now answered, it is commonly alledged, that the Bodies of Men, after their Dissolution, cannot be restored to the same Frame again; but this is said without the least Foundation. \* For most Philosophers agree, that tho' the things be never so much changed, the Matter of them still remains capable of being formed into different Shapes;

\* For most Philosophers agree, &c.] If any one be not satisfied with this Account of *Grotius*, he may be answered, that it is not at all necessary, that the Matter which is Raised, should be Numerically the same with that which the Dying Man carried to his Grave with him: For he will be as much the same Man, though his Soul were joyned to Matter which it was never before joyned to, provided it be the same Soul; as a Decrepit Old Man is the same as he was

when a Chi'd crying in the Cradle, though perhaps there is not in the Old Man one Particle of that Matter there was in the Infant, by reason of the continual *Effluvia* which fly from the Body. It may very well be called *A Resurrection of the Body*, when alike one is Formed by God out of the Earth, and joyned to the Mind; therefore there is no need of reducing our selves to so great Streights, in order to defend too stiffly the *Sameness* of the Matter. *Le Clerc.*

Shapes ; and who will affirm, that God does not know in what Places, though never so far distant, the Parts of that Matter are, which goes to the making up of a humane Body? or, that he has not Power to bring them back, and reunite them? and do the same in the Universe, that we see Chymists do in their Furnaces and Vessels, collect those Particles which are of the same Kind, though separated from one another. And there are Examples in Nature, which show, that though the Shape of things be never so much changed, yet the things themselves return to their Original Form ; as in the Seeds of Trees and Plants. Neither is that Knot which is objected by so many, such as cannot be loosed; viz. concerning humane Bodies passing into Nourishment of wild Beasts and Cattel; who, after they are thus fed, are eaten again by Men. For the greatest Part of what is eaten by us, is not converted into any Part of our Body, but goes into Excrements or Superfluities, such as Spittle and Choler: And much of that which has Nourishment in it, is consumed by Diseases, internal Heat, and the ambient Air. Which being thus; God, who takes such Care of all Kinds even of dumb Creatures, may have such a particular Regard to humane Bodies, that if any part of them should come to be Food for other Men, it should no more be converted into their Substance, than Poyson or Physick is ; and so much the rather, because humane Flesh was not given to be Food for Men. And, if it were otherwise; and that something which is foreign to the latter Body, must be taken from it ; this

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will

will not make it a different Body; ‡ for there happens a greater change of its Particles in this Life: † Nay, a Butter-fly is contained in a Worm; and

† For there happens a greater change, &c.] See *Alfenus*, in l. *Proponebatur. D. de Officiis*: If any one should think that by altering the Parts, any thing is made different from what it was before: according to such Reason, we our selves should be different from what we were a Year since: Because, as Philosophers say, those small Parts of which we consist, continually fly off from our Bodies, and other Foreign ones come in their room. And *Seneca*, *Epist. LVIII*, Our Bodies are in a continual Flux, like a River; all that we behold, runs away as Time does: none of those things we see, are durable. I my self am changed, while I am speaking of their Change. See *Methodius's* excellent Dissertation upon this, whose Words *Epiphanius* has preserved in his Confutation of the *Origenists*, Numb. XII, XIII, XIV, XV.

† Nay, a Butter-fly, &c.] See *Cicero* in the last Book of his *Metamorphosis*.

*Wild Moths (a thing by Country Men observ'd)*

*Between the Leaves in tender Threads involv'd,*

*Transform their Shape into a Butter-fly.*

We may add something out of *Pliny's Natural History*, Book X. ch. 3. concerning Frogs: he says, For half a Year of their Life, they are turned into *Mud*, and cannot be seen; and

by the Waters in the Spring, those which were formerly bred, are bred again afresh. And in the same Book, ch. 9. The Cuckoo seems to be made of a Hawk, changing his Shape in the time of Year. And Book XI. ch. 20. There are who think, that some Creatures which are Dead if they be kept in the House in Winter, will come to Life again, after the Sun shines hot upon them in the Spring, and they be kept warm all Day in Wood-Ashes. And again, ch. 21. speaking of Silkworms. Another Original of them may be from a larger sort of Worm, which shoots forth a double kind of Horns; these are called Canker-worms, and afterwards become what they call the Humble Bee; from whence comes another sort of Insect, termed *Necydalius*, which in six Months time turns into a Silkworm. And again, ch. 23. speaking of the Silkworm of Coos, he says, They were first small and naked Butter-flies. And ch. 26. concerning the Grasshopper, It is first a small Worm, but afterwards comes out of what they call *Tetragometra*, whose Shell being broke, they fly away about Midsummer. Ch. 30. Flies Drowned in Liquor, if they be Buried in Ashes, return to Life again. And ch. 32. Many Insects are bred in another manner. And first the Horse-Fly,

and the Substance of Herbs or of Wine, in some very little thing, from whence they are again restored to their true bigness. Certainly, since these, and many other such like Suppositions, may be made without any Absurdity; there is no Reason why the restoring of a Body, after it is dissolved, should be reckoned amongst the things that are impossible: Especially since learned Men, \* such as *Zoroaster* among the *Chaldeans*, † almost all the *Stoicks*, ‡ and *Theopompus* among the *Peripateticks*, believed that it could be, and that it would be.

§ XI. *The*

out of Dew: in the beginning of the Spring, it sticks to a Radish-Leaf, and being stiffened by the Sun, it gathers into the bigness of a Miller. Out of this springs a small Worm, and in three days after a Canker-worm, which increases in a few days, having a hard Shell about it, and moves at the touch of a Spider; this Cankerworm, which they call a Chrysalis, when the Shell is broken, flies away a Butter-Fly.

\* Such as *Zoroaster*, &c.] See *Clemens, Strom. V.*

† Almost all the *Stoicks*, &c.] *Clemens, Strom. V.* He (*Heraclitus*) knew, having learnt it from the Barbarian Philosophy, that Men who lived Wickedly, should be Purified by Fire, which the *Stoicks* call *ἐκπύρωσις*, whereby they imagine every one shall Rise again such an One as he really is; thus they try at of the Resurrection. And *Origen*, Book IV. against *Celsus*. The *Stoicks* say, that after a certain Period of Time, the Universe shall

be Burnt, and after that shall be a Renovation, in which all things shall continue unchangeable. And afterwards: They have not the Name of the Resurrection, but they have the Thing. *Origen* here adds the *Egyptians*. *Corisippus* concerning Providence, quoted by *Lactantius*, Book VI of his Institutions, has these Words: Which being thus, there is evidently no Impossibility, but that we also, when we are Dead, after a certain Period of Time is past, maybe restored again to the same State in which we now are. He that is at leisure, may look into *Nathaniel Carpenter's* XVIth Exercise of free Philosophy.

‡ And *Theopompus*, &c.] Concerning whom, see *Diogenes Laertius* in the beginning of his Book. And *Theopompus* in his VIIIth Philippick relates, as the Opinion of the Wise Men, that Men shall live again, and become Immortal, and every thing shall continue what it is.



XI. *The exceeding Purity of its Precepts ; with respect to the Worship of God.*

ANOTHER thing, in which the Christian Religion exceeds all other Religions, that ever were, are, or can be imagined ; is the exceeding Purity and Holiness of its Precepts, both in those things which concern the Worship of God, and also in all other Particulars. The Rites of the Heathens, almost all over the World, were full of Cruelty ; as \* *Porphiry* has largely shown ; and as we are convinced by those in our Age, who have failed to those Places. For it is an established Principle, almost every where, that the Gods are to be pacified with humane Blood ; which Custom neither the *Greek Learning*, nor the *Roman Laws*, abolished : as appears from what we read concerning † *Sacrifices* offered up to *Bacchus Omesta*, amongst the *Greeks* ; concerning a *Grecian Man* and a *Grecian Woman*, and concerning § *a Man and Woman* amongst the

\* *Porphiry*, &c.] In his Book prohibiting eating Living Creatures ; whence *Cyrl* took many things, in his IVth against *Julian*.

† *Sacrifices* offered up to *Bacchus*, &c.] *Plutarch* mentions them in his *Themistocles*, and also *Pausanias*. The like Rites of the *Messenians* ; *Pellaans*, *Lyctians* in *Crete*, *Le:bians*, *Phocaeans*, you have in the *Horatoury Discourse* in *Clemens*.

§ *A Man and Woman* amongst the *Gauls*, &c.] *Dionysius Halicarnassensis* tells us

in his Iſt Book, that it was a very Antient Custom in *Italy*, to Sacrifice Men. How long it remained, *Pliny* ſays, Book XXVIII. ch. 1. *Our Age hath ſeen in the Beaſt-Market, a Grecian Man and Woman Slain, or thoſe of ſome other Nation with whom they dealt. This Custom remained till Juſtin's and Tati-an's time ; For Juſtin in his Iſt Apologetick, addreſſes the Romans thus : That Idol which you Worſhip ; to whom not only the Blood of Irrational Creatures is poured out, but alſo Humane*

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the *Gauls*, that were sacrificed to *Jupiter Latialis*. And the most holy Mysteries both of *Ceres*, and of *Bacchus*, were full of Lewdness; as was plain, when once the Secrets of their Religion began to be publickly discovered; as is at large declared by † *Clemens Alexandrinus*, \* and others. And there was such Sights shown upon those Days, that were consecrated to the Honour of their Gods; that § *Cato* was ashamed to be present at them. But in the *Jewish* Religion there was nothing indeed unlawful or immoral; but to prevent that People, † who were prone to Idolatry, from revolting from the true Religion, it was burthened with many Precepts, concerning things that were in themselves neither good nor bad: such as the Sacrifices of Beasts, Circumcision, strict Rest on the Sabbath

*Humane Blood; which Blood of Slain Men, is poured out by the most Noble and Eminent Person amongst you. And Tatian: I find among the Romans, that Jupiter Latialis was delighted with Humane Blood; and with that which flows from Men that are Slain. Porphyry tells us that these Rites remained till Adrian's time. That there was a very Ancient Custom amongst the Gauls, of Offering Humane Sacrifices, we learn from Tully's Oration in Defence of M. Fonteius; and out of Pliutarch, concerning Superstition. Tiberius abolished it, as we find in Pliny, Book XXX. ch. 1. See the same Pliny there, concerning the Britains, and Dion in Nero, and Solinus; also Hermodanus concerning the Slave-*

*nians, Book I. ch. 3. Porphyry in his Ild Book against eating Living Creatures, says that it remained till his time in Arcadia and Carthage, and in the great City, that is Rome, where he instances in the Rite of Jupiter Latialis.*

† *Clemens Alexandrinus, &c.] In his Hortatory Discourse.*

\* *And others, &c.] Especially Arnobius.*

§ *That Cato was ashamed, &c.] See Martial in the beginning of his Epigrams. Gellius X. 13. and Valerius Maximus, Book XI. ch. 10.*

† *Who were prone to Idolatry, &c.] This is the Reason given for such Precepts by Maimonides, whom Josephus Albo follows,*

Sabbath Day, and the forbidding many sorts of Meats; some of which the *Mahometans* have borrowed, and added to them a Prohibition of Wine. But the Christian Religion teaches us to worship God, who is a most holy Being, \* with a pure Mind, † and with such Actions as are in their own Nature virtuous, if they had not been commanded. Thus it does not bid us to ‡ circumcise our Flesh, but our Desires and Affections; not to abstain † from every Action, but only all such as are unlawful: Not to offer the Blood and Fat of Beasts in Sacrifice to God; but, if there be a just Occasion, § to offer our own Blood for a Testimony of the Truth; And \*† whatever Share of our Goods we give to the Poor, we are to look upon as given to God: Not to forbear certain Kinds of Meat or Drink, ‡‡ but to use both of them with such Temperance as may most secure our Health; \* and sometimes by Fasting to render our Bodies more subservient to the Mind, that it may with more Freedom advance it self towards higher Objects. But the chief Part of Religion is every where declared to consist in such (\*) a godly Faith, by

\* *With a Pure Mind, &c.*]  
John IV. 24.

† *And with such Actions, &c.*]  
Whence it is called a reasonable Service. Rom. XII. 1.  
1 Phil. IV. 8.

‡ *Circumcise our Flesh, &c.*]  
Rom. II. 28, 29. Phil. III. 3.

‡ *From every Action, &c.*]  
Cor. V. 8.

§ *To offer our own Blood, &c.*]  
1 Cor. X. 16. Heb. XII. 4.

1 Pet. II. 21.

\* † *Whatever share of our Goods, &c.*]  
Matth. VI. 4.  
Luke XII. 33. 2 Cor. IX. 7.  
Heb. III. 6.

‡ ‡ *But to use both of them, &c.*]  
Luke 21. 34. Rom. XIII. 13.  
Eph. V. 18. Gal. V. 21.  
1 Tim. V. 3. 1 Per. IV. 3.

\* \* *Sometimes by Fasting, &c.*]  
Mat. VI. 18. XVII. 21.  
1 Cor. VII. 5.

(\*) *A Godly Faith, &c.*]  
John XII. 44.

by which we may be framed to such †† a sincere Obedience, as to \* trust wholly upon God, and have † a firm Belief of his Promises; ‡ whence arises Hope, § and a true Love both of God and of our Neighbour, which causes Obedience to his Commands; \*† not a servile Obedience proceeding from the Fear of Punishment, †‡ but because it is well pleasing to him, †† and because he is our Father, §\* and Rewarder, out of his exceeding Goodness towards us. \* And we are commanded to pray, not to obtain Riches or Honours, and such other things which many have desired to their own Hurt; but, in the first place, for such things as are for the Glory of God; and so much only for our selves, of those perishable Things, as Nature requires, permitting the rest to Divine Providence; being contented, which

†† *A Sincere Obedience, &c.*]

*Luke XI. 28. John XIII. 17.*  
and the following Verses;

1 *Cor. VII. 19. 1 Pet. I. 2.*

\* *Trust wholly upon God, &c.*]

*Mat. XXI. 21. 2 Tim. I. 12.*

† *A firm Belief of his Promises, &c.*]

*Rom. IV. 20.*

2 *Cor. VII. 1. Gal. III. 29.*

‡ *Whence arises Hope, &c.*]

*Heb. VI. 2 Rom. VIII. 24.*

XV. 4.

§ *And a true Love both of God, &c.*]

*Gal. V. 6. 1 Thes. III. 6.*

\*† *Not a Servile Obedience,*

*&c.*]

†‡ *But because it is well-*

*pleasing, &c.*]

†† *And because He is our*

*Father, &c.*]

§\* *And Rewarder, &c.*]

*Colos. III. 24. 2 Thes. I. 6.*

(To which we may add; that we can easily apprehend that his Precepts are most worthy of Him, and so exactly suited to our Nature, that better or more agreeable cannot be conceived by any one; therefore we ought to render our selves Obedient to Him, out of a Grateful Sense of His Commands, because they are the best and most excellent that can be; and this, though there were no Punishment to be inflicted on the Disobedient, beside the Baseness of the Fact it self; this is to Obey God like Sons, and not like Servants. *Le Clerc.*)

\* And we are commanded to Pray, &c.] *Mat. VI. 10.*



which way soever they happen: But for those things that lead to Eternity, we are to pray with all Earnestness, viz. for Pardon of our past Sins, and for the Assistance of the Spirit for the future; that being established firmly against all Threats and Temptations, we may continue on in a godly Course. This is the Worship of God required by the Christian Religion, than which certainly nothing can be conceived more worthy of him.

§ XII. Concerning those Duties of Humanity, which we owe to our Neighbour, though he has injured us.

The Duties towards our Neighbour, required of us, are also of the like sort. The *Mahometan* Religion, which was bred in Arms, breathes nothing else; and is propagated by such means only. \* Thus *Aristotle* takes notice of, and blames the Laws of the *Laconians* (which were so highly commended above any other in *Greece*, even by the Oracle of *Apollo*,) because they tended directly to Force of Arms. But the same Philosopher affirms, that War against Barbarians was lawful; whereas the contrary is true amongst Men,

\* Thus Aristotle, &c.] *Polit.* VII. ch. 14. Like unto these are some who afterwards declared their Opinions in their Writings. For in praising the Government of the *Lacedaemonians*, they commend the Design of the Lawgiver, because the whole Establishment tended to Power and War: which may

easily be confuted by Reason, and is now confuted by Fact. *Euripides* in *Andromacha*, said it before *Aristotle*.

----- If War, and Glory,  
And if the Sword, were from  
the Spartans taken,  
There's nothing Excellent that  
would remain.

# Sect. 12. *Christian Religion.* III

Men, who were designed by Nature for Friendship and Society. † For what greater Iniquity can there be, than to punish single Murders; but expose to publick View, in their Triumphs, whole Nations they had slain, as a glorious Exploit? And yet that most celebrated City of Rome, how did it procure that Title, but by Wars, and those \* many times very unjust; as they themselves confess, concerning † the Wars against Sardinia, § and Cyprus? And in general, as the most famous Compilers of Annals have related, very many Nations did not account it infamous, † to commit Robberies out of their own

† For what greater Iniquity, &c.] To this purpose is the 96th Epist. of Seneca, and Book II. ch. 8. concerning Anger; and the II<sup>d</sup> Epist. of Cyprian.

\* Many times very unjust, &c.] Petronius.

----- If any Secret Holes, If any Land did shining Gold afford,

They War Proclaim.

† The War against Sardinia, &c.] See Polybius, Hist. III.

§ And Cyprus, &c.] Florus Book III. ch. 9. So great was the Report, and that very justly, of its Riches, that though they were a People that conquer'd Nations, and were accus'd to bestow Kingdoms, yet at the Instance of Publius Clodius the Tribune, they gave in Charge to confiscate the King, though alive, and their Ally. Plutarch mentions the same thing, in his Life of Cato; and Appian, Book II of his Politicks; and Dion, Book

XXXVIII. See the same Florus, in his War of Numantia and Crete.

† To commit Robberies, &c.] Thucydides, Book I. Formerly the Greeks, as well as the Barbarians, whether they lived on the Continent near the Sea Shore, or whether they inhabited the Islands, after they began to hold Correspondence with one another by Sailing, fell to Robbing, led on by Great Men, either for the sake of Gain to themselves, or to procure Victuals for them that wanted. And happening upon Cities which were not Walled, but Inhabited like Villages, they Plundered them, and the greatest Part made their Advantage of them, being not ashamed as yet of doing thus, but rather accounting it Glorious. This is evidently the Practice of some that dwell upon the Continent now, who account it Honourable to do thus; and so did the Ancient Poets, among whom

own Bounds. † Executing of Revenge, is by Aristotle and Cicero, made a Part of Virtue. \* The Gladiators tearing one another, was one of the publick Entertainments amongst the Heathens; ‡ and to expose their Children, was a daily Practice. The *Hebrews* indeed had a better Law, a more holy Discipline; but yet there were some Things overlooked or allowed in that People, whose Anger was ungovernable; § such as Force

it is very frequent, for them who met Sailors, to ask them if they were Pirates; knowing, that they who were so asked, would not disown it; nor they who asked them, think it any Reproach. Nay, they Robbed one another upon the very Continent; and a great many of the Greeks live now in this Ancient manner, as the Ozolan Locrians, the Aetolians, the Acarnanians, and the adjoining Continent. The Question Thucydides here mentions, is in Homer's *Odyssey* T'. Upon which the Scholast says, To plunder, was not accounted Infamous but Glorious by the Ancients. Justin, Book XLIII. ch. 3. concerning the Phoenicians. They were more Diligent in Occupying the Sea, than the Land, in Fishing, and Trading; and very often they spent their Lives in Plundering, (which at that time was lookt upon as Honourable.) Concerning the Spaniards, see Plutarch in *Marinus*; and Diodorus, Book V, concerning the Tyrrhenians. Servius on the VIIth and XIth *Aeneid*; Caesar, Tacitus, and Saxo Grammaticus, concerning the Germans.

† Executing of Revenge, &c.] Aristotle's *Ethicks* to Nicomachus, IV. II. Such an one seems to be no ways affected or concerned, nor to revenge himself, unless provoked; but it shows a mean Spirit, to bear Contemptuous Treatment. And Tully, in his second Book of *Inventions*, places Revenge amongst the Duties that belong to the Law of Nature: Whereby either in our own Defence, or by way of Revenge, we keep off Force or Reproach. And to Attilius: I hate the Man, and will hate him, I wish I could revenge myself. And against Antony: I would revenge every single Crime, according to the Degree of Provocation in each.

\* The Gladiators, &c.] See Lactantius Book II. and Tertullian concerning Shows, ch. 19.

‡ And to expose their Children, &c.] See Justin's II<sup>d</sup> Apologetick, ch. 9. and Lactantius's *Institutions*, ch. 20. and Terence's *Heerya*.

§ Such as Force, &c.] Exodus XXXIV. 11, 12. Deut. VII. 1, 2.

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Force against those seven Nations who deserved it: With which they not being contented, † persecuted with cruel Hatred, all that differed from them; \* the Marks of which remain even to this Day, in their Prayers uttered against Christians; And the Law it self allowed a Man ‡ to revenge an Injury by the Punishment of Retaliation, and that a Man-slayer might be killed by the private Hand of the next Relation. But the Law of Christ † forbids requiting any Injury that hath been done us, either by Word or Deed; lest by imitating that Malice we condemn in others, we should on the contrary approve it. It would have us do good in the first Place, to those that are good; and then to the bad also, § after the Example of God, from whom we receive Gifts in common with all other Men; such as the Sun, the Stars, the Air, the Winds, and the Rain.

### § XIII. A-

† Persecuted with Cruel Hatred, &c.] R. Levi Ben Gerson tells us, they were to endeavour to injure them any manner of way. Bechai says, that what was taken from them by Theft, was not to be restored.

\* The Marks of which, &c.] See a little Book of Prayers put out at Venice, in a small Volume, page 8. and a German Book of Antonius Margarita, and Maimonides on the XIII Articles, where he says, they are to be destroyed, who do

not believe them And it is a frequent saying in the Mouths of the Jews; *Let all Seditaries suddenly Perish.* The like Sayings we find in R. Isaac's Bereschith Rabba, and the Talmud in Baba Kama, and Bala Bathra.

‡ To revenge an Injury, &c.] Levit. XXIV. 20. Dent. XIX. 21.

† Forbids requiting any Injury, &c.] Mat. V. 38, 44.

§ After the Example of God, &c.] Mat. V. 45.



§ XIII. *About the Conjunction of Male and Female.*

THE Conjunction of Man and Woman, whereby Mankind is propagated, is a thing that highly deserves to be taken Care of by Law; which that the Heathen neglected, is no wonder, when they relate \* Stories of the Whoredoms and Adulteries of those Gods which they worshipped. And which is worse, † the Conjunction of Males with one another, is defended by the Examples of their Gods: In the number of which, *Ganymedes* of old, ‡ and *Antinous* afterwards, were reckoned, upon this Account; which horrid Crime is also often esteemed lawful amongst the *Mahometans*, *Chinese*, and other Nations.

The

\* Stories of the Whoredoms, &c.] See Euripides's *Ione*.

----- I can't forbear  
The Lewdness of Apollo to  
reprove,

Who forces Virgins to his  
Nuptial Bed,

And Murders his own Chil-  
dren privately :

Is this to practise Virtue you  
enjoy ?

If Morals sin, you Gods re-  
venge the Wrong ;

And is it just that you, who  
Laws prescribe

To all Mankind, should live  
by none your selves ?

Though it will never be, yet  
I must speak ;

If Phœbus, Neptune, and  
the King of Gods,

Should Punish all unlawful  
Marriages,

None would remain to Worship  
at their Shrines.

See this matter fully hand-  
led by *Clemens*, in his Morna-  
tory Discourse ; by *Athana-  
goras*, *Tatian*, *Arnobius* Book  
IV. *Nazianzen* in his 1st against  
*Julian*, and *Theodore* ; Dis-  
course III.

† The Conjunction of Males,  
&c.] See this also, in the  
forementioned Places of *Cle-  
mens* and *Theodoret*.

‡ And *Antinous* afterwards.  
&c.] Mentioned by *Justin*,  
in his 2d Apologetic ; by  
*Clemens*, in his Mornatory Dis-  
course ; by *Origen*, in his 11d  
and 111th Books against *Cel-  
sus* ; by *Eusebius*, in his Ec-  
clesiastical History, IV. 8. by  
*Theodore*, 8. and the Histori-  
ans of those Times.

The *Greek* Philosophers seem to take great Pains § to put a virtuous Name upon a vicious Thing. The most eminent of which same *Greek* Philosophers, † commending the Company of Women; what did they do else but turn a whole City into one common Stews, ‡ when even Brute Creatures observe some sort of Conjugal League? How much more reasonable is it then, that Man, who is the most Divine Creature, should not be born from an uncertain Original, whereby the mutual Affections betwixt Parents and Children is destroyed? The *Hebrew* Law indeed forbid all Uncleanness, \* but a Man was allowed to have more

§ To put a Virtuous Name, &c.] So indeed it was thought, not only by *Lucian*, in his little Book concerning Love; but by *Gregory Nazianzen*, Orat. III against *Julian*; and by *Elias Cretenfis*, and *Nonnus* upon him. And also by *Cyril*, in his VIth Book against *Julian*; and by *Theodoret*, very largely, in his XIIIth Book to the *Greeks*. I cannot omit a Place of *Philo's*, who had a great Opinion of *Plato*, out of his Book concerning a Contemplative Life. *Plato's* Feast is spent almost wholly upon Love, not only of Men running Mad for the Women, and the Women for the Men; for such Desires are fulfilled by the Law of Nature; but Men for Men, differing from them only in Age; and if any thing be speciously said concerning Love, and Heavenly Venus, those Names are used only for a Cover. *Tertullian* concerning the Soul, preferring the Chri-

stian Wisdom to that of *Socrates*, adds. Not bringing in New Dæmons, but driving out the Old; not Corrupting Youth, but Instructing them in all the Goodness of Modesty.

† Commending the Company of Women, &c.] See *Plato*, as in other places, so more particularly in his IVth Republick.

‡ When even Brute Creatures, &c.] See *Pliny* Book X. ch. 33. The Actions of Doves are mightily taken Notice of by these, upon the same Account; their Customs are the same, but the highest Degree of Modesty belongs specially to them; Adulteries are not known to either of them, they do not Violate the Fidelity of Wedlock. Concerning the Conjugal Chastity of Ring-Doves, see *Porphiry* in his IIIrd Book against eating Living Creatures.

\* But a Man was allowed, &c.] This appears from *Deut.* XVII.

more Wives than one at a time,, and the Husband had a Power † to put away his Wife for any Cause whatsoever; which is the Custom at this Day among the *Mahometans*: And formerly the *Greeks* and *Latins* took so great a Liberty, that § the *Laconians* and *Cato* permitted others to have their Wives for a time. But the Law of Christ, which is most perfect, strikes at the very Root of Vice, and † accounts him guilty before God (who can see into and judge the Hearts of Men,) that lusts after, though he has not committed the Crime; or that attempts the Chastity of any Woman, or looks upon her with such Desires. And because all true Friendship is lasting, and not to be broke; he would, with very good Reason, have *That* to be so, \* which contains the Union of their Bodies, as well as the Agreement of their Minds; and which, without Doubt, is more convenient for a right Education of their Children. Among the Heathen, some few Nations were content with one Wife, as the *Germans* and *Romans*; and in this they are † followed by the Christians: Namely, that the Wife having resigned her self

en-

16, 17. XXI. 15. 2 *Sam.* XII. 8. So the *Hebrews* understood the Law; and *Corysostom* 1 *Cor.* XI. and *Augustine*, Book III. ch. 12. concerning the Christian Doctrine; and others of the Ancients. *Josephus*, who best understood the Law, says in the XVIth of his Antiquities, *It is the Custom of our Fathers to have many Wives.*

† To put away his Wife, &c.] *Cent.* XXIV. 1; 2, 3, 4. *Levit.* XXI. 14.

§ The *Laconians* and *Cato*, &c.] See *Herodotus* Book VI. and *Plutarch* in his *Cato Vitensis*, and *Lyurgus*.

† Accounts him Guilty before God, &c.] *Mat.* V. 28.

\* Which contains the Union, &c.] *Mat.* V. 32. XIX. 9.

† Followed by the Christians, &c.] *Paul* the Apostle, 1 *Cor.* VII. 4. *Lactantius's* Institutions. VI. 23. *Hieronymus* & against *Oceanus*.

entirely to her Husband, may be ‡ recompensed with a like Return; (†) that the Government of the Family may be better managed by one Governor, and that different Mothers might not bring a Disturbance in amongst the Children.

§ XIV. *About the Use of Temporal Goods.*

TO come now to the Use of those Things which are commonly called Goods; we find Theft allowed by some Heathen Nations, § as the *Egyptians*, † and *Spartans*; and they who did not allow it in private Persons, did scarce any thing else in the Publick; as the *Romans*, of whom the *Roman* Orator said, \* if every one should have his Due restored to him, they must go back to the very Cottages. Indeed, there was no such thing amongst the *Hebrews*; but they were permitted † to take Usury of Strangers, that the Law might in some Measure

† Recompensed with a like Return, &c.] Salust well expresses it, in his *Jugurthine War*. Amongst those that have many Wives, there is but little Affection, because the Mind is distracted with a Multitude, so as to have none for an Intimate Companion; but they are all equally esteemed of no Value. Ammianus concerning the Persians, Book XXIII. By means of various Lusts, divided Love grows faint. And Claudian, in his *Gildonic War*.

----- They have a thousand Marriages,  
For they regard no Ties, no  
Sacred Pledge,

But their Affection is innum-  
ber lost.

(†) That the Government, &c.] Euripides in his *Andromacha*, rightly apprehends and expresses them both.

§ As the *Egyptians*, &c.] See Diodorus Siculus's History, Book I.

† And *Spartans*, &c.] See Plutarch in his *Lycurgus*.

\* If every one ought to have, &c.] Lactantius in his Epitome, ch. 1. cites the Words of Tully to this purpose, out of his *Illd Republick*.

† To take Usury of Strangers, &c.] Deut. XXII. 19.



sure be fitted to their Disposition; and therefore, amongst other things, † it promised Riches to them that obeyed it. But the Christian Law not only forbids § all kind of Injustice towards any Persons; but also forbids us † setting our Affections upon perishing Things; because our Mind is of such a Nature that it cannot diligently attend to the Care of two Things, each of which requires the whole Man, and which often times draw him contrary ways; And besides, \* Solicitousness in procuring and preserving Riches, is attended with a certain Slavery and Uneasiness, which spoils that very Pleasure which is expected from Riches; † but Nature is satisfied with a very few things, and those such as can easily be procured, without any great Labour or Charge. And, if God has granted us something beyond this, we are not commanded to cast it into the Sea, †† as some Philosophers imprudently did; nor to let it lye useles by us, nor yet to lavish it away: But out of it to supply the Wants of other Men, § either by giving, † or lending to those that ask it; \* as becomes those who believe themselves not to be Owners of these things, but only Stewards

† It promised Riches, &c.]  
Levit. XXVI. 5. Deut. XXVIII.

4. 5. 6. 7. 8. 11. 12.

§ All kind of Injustice, &c.]  
Mat. VII. 12. Ephes. V. 3.

† Setting our Affections, &c.]  
Mat. VI. 24. and the following Verses. XIII. 22. Luke VIII.

14. 1 Tim. VI. 9.

\* Solicitousness in procuring,  
&c.] Math. VI. 34. Philip.  
IV. 6.

† But Nature is satisfied, &c.]  
1 Tim. VI. 7, 8.

†† As some Philosophers, &c.]  
Laertius and Suidas affirms this  
of Aristippus, and Philostratus  
of Crates.

§ Either by Giving, &c.] Mat.  
V. 42.

† Or Lending, &c.] In the  
same Mat. Luke VI. 35.

\* As becomes those, &c.]  
1 Tim. VI. 17, 18.

Stewards and Deputies of the most high God their Parent; for a Kindness well bestowed, \* is a Treasure full of good Hope, against which neither the Wickedness of Thieves, nor Variety of Accidents, can prevail any thing. An admirable Example of which sincere and undissembled Charity, the first Christians afford us, when things were sent from so great distance as † *Macedonia* and *Achaia*, which might supply the want of those in *Palestine*; as if the whole World had been but one Family. And here this Caution is added also in the Law of Christ; ‡ that no Hope of Recompence or Honour, diminish from our Liberality; because, if we have regard to any thing else but God, (\*) it takes away his Acceptance. And, least any one should pretend, as is commonly done, to cloak his Spariness, as if he were afraid he should want what he has, when he comes to be an old Man, or if any Misfortune should befall him; the Law promises, § that a particular Care shall be taken of those who keep these Precepts: And, that they may the more rely upon it, reminds them of \* the remarkable Providence of God, in providing for wild Beasts and Cattel, in adorning Herbs and Flowers; and that it would be an unworthy thing in us, not to believe so good, so

\* Is a Treasure, &c.] *Mat.* VI. 20.

(†) *Macedonia* and *Achaia*, &c.] *Rom.* XV. 25, 26. and the following Verses. 2 *Cor.* IX. 1, 2, 3, 4. *Philip.* IV. 18.

‡ That no hope of Recompence, &c.] *Mat.* VI. 1, 2. *Luke* XIV. 12.

(\*) It takes away his Acceptance, &c.] See the forecited place in *Mat.*

§ That a particular Care, &c.] *Mat.* VI. 32. *Luke* XII. 7. XX. 18.

\* The remarkable Providence of God, &c.] *Mat.* VI. 26, 28.

so powerful a God, nor to trust him any further than we would do a bad Debtor, of whom we never think our selves secure without a Pledge.

### § XV. Concerning Oaths.

OTHER Laws forbid Perjury; † but this would have us entirely to abstain from Oaths, except upon Necessity; and to have so great Regard to Truth in our common Conversation, ‡ that there should be no need of requiring an Oath of us.

### § XVI. Concerning other Actions.

AND indeed there is nothing excellent to be found in the Philosophick Writings of the Greeks, or in the Opinions of the Hebrews, or of any other Nation, which is not contained here, and moreover ratified by Divine Authority. For instance; concerning † Modesty, \* Temperance, †† Goodness, \*§ Moral Virtue, †‡ Prudence, †\* the Duty of Governors and Subjects,

\*† Pa-

† But this would have us, &c.] Mat. V. 33, 34, 35, 36, 37. Jam. V. 12.

‡ That there should be no need, &c.] See the forementioned Place of Math.

† Modesty. &c.] 1 Pet. III.

3. \* Temperance, &c.] Tit. II. 12. 1 Tim. II. 19.

†† Goodness, &c.] 2 Cor. VI.

6. Gal. V. 22. Colos. III. 12. 1 Cor. XIII. 4.

\*§ Moral Virtue, &c.] Phil. IV. 8. 1 Tim. II. 2. III. 4. Tit. II. 7.

†† Prudence, &c.] Mat. X. 16. Ephes. I. 8.

†\* The Duty of Governors, &c.] 1 Tim. II. 2. Rom. XII. 1 Pet. II. 13, 17.

† Parents and Children, (\*) Masters and Servants, (†) Husbands and Wives; and particularly, abstaining from those Vices, which under a Shew of Virtue deceived many of the *Greeks* and *Romans*, viz. \* the Desire of Honour and Glory. The Summ of it, is wonderful for its Substantial Brevity; § that we should love God above all things, and our Neighbour as our selves, that is, † we should do to others, as we would have them do to us. Perhaps some may object against what we have now said of the Excellency of Christ's Commands; the great Difference of Opinions amongst Christians, from whence have arisen so many various Sects.

§ XVII. *An Answer to the Objection, drawn from the many Controversies among Christians.*

BUT the Answer to this is evident: There are scarce any Arts but the same thing happens to them, partly through the Weakness of humane Nature, and partly because Mens Judgement is hindred by Prejudices: But for the most part,

\*† Parents and Children, &c.] Colof. III. 20, 21. Ephes. VI.

1, 2, 3, 4.

(\*) Masters and Servants, &c.] Ephes. VI. 5, 6, 7, 8, 9, 10. Colof. III. 22, 23, 24, 25.

(†) Husbands and Wives, &c.] Ephes. V. 22, 23, 24, 25, 28, 33. Colof. III. 18, 19. 1 Tim. 11. 2.

\* The Desire of Honour, &c.] Mat. XVIII. 4. XXIII. 12. Luke XIV. 11. XVIII. 14. John V. 44. Ephes. IV. 2. Colof. II. 18.

III. 23. 1 John II. 16. Phil. II. 3. 1 Thes. II. 6. 1 Pet. I. 24. V. 5.

§ That we should love God, &c.] Mat. IX. 18. XXII. 37, 39. Luke X. 27. Rom. XIII. 9, 10, 11. Gal. V. 14. James II. 8.

† We should do to others, &c.] Mat. VII. 12. Luke VI. 31. This was commanded by the Emperor Alexander; see Dion, and He that wrote the Life of this Emperor in Latin.



part, this Variety of Opinions is limited within certain Bounds, in which Men are agreed; and whereby they determine Doubts: As in the Mathematicks, it is a Dispute whether the Circle can be squared or no; but whether, if you take Equals from Equals, the Remainder will be Equal, this admits of no Dispute: And thus it is in natural Philosophy, Physick, and other Arts. So the Difference of Opinions that is amongst Christians; cannot hinder their Agreement in the principal things, that is, those Commands, by which we have now recommended the Christian Religion: And the Certainty of these appears from hence, that those who being highly enraged against one another, have sought for Matter of Disagreement, never ventured to go so far as to deny, that these were the Precepts of Christ; no, not even they who would not direct their Lives according to this Rule. And, if any should attempt to contradict these, he ought to be looked upon to be like those Philosophers who denied that Snow was white. For as These were confuted by their Senses, so are They by the Consent of all Christian Nations, and by those Books which were wrote by the first Christians, and those after them, who were followed by Learned Men, and such who bore Testimony to the Faith of Christ by their Death. For that which all these acknowledge to be the Doctrine of Christ, ought to be accounted so by all fair and equal Judges; for the same Reason that we believe *Plato*, *Xenophon*, and other Disciples of *Socrates*, concerning the Opinions of *Socrates*; and the Schools of the Stoicks, for what *Zeno* delivered.

§ XVIII. *The Excellency of the Christian Religion, further proved from the Excellency of its Teacher.*

THE third thing wherein we said the Christian Religion exceeds all other Religions that are, or can be imagined, is the manner in which it was delivered and propagated: In the Consideration of which Particular, the first thing that offers it self, is the Author of this Doctrine. The Authors of the *Græcian* Wisdom and Knowledge, themselves confessed that they alledged scarce any thing for Certainty, because Truth was sunk, as it were, \* to the bottom of a Well; † and the Mind, as dim-sighted in regard to Divine Things, as the Eyes of an Owl in the Sun-shine. Beside, there was hardly any of them but was addicted to ‡ some particular Vice: some were † Flatterers of Princes, others devoted to \* the Embraces of Harlots, others

to

\* *To the bottom of a Well, &c.]* It was a saying of *Democritus*, That Truth laid at the Bottom of a Well, as we find it in *Tully's* Academical Questions, and in other Writers.

† *And the Mind as Dim-sighted, &c.]* See *Aristotle's* Metaphysics, Book II. ch. 1. At the Eyes of a *Bat* are dazzled at the Light in the Day-time; so is the Understanding in our Souls, confounded at the plainest things in the World.

‡ *Some particular Vice, &c.]* *Socrates* is most Commended by the Consent of all; yet *Cyroll* in his VIth Book against

*Julian*, sets before us, in the Words of *Porphiry*, the great degree of Anger he discovered in his Words and Sayings.

† *Flatterers of Princes, &c.]* *Plato* and *Aristippus*.

\* *The Embraces of Harlots, &c.]* *Zeno* the Chief of the *Stoicks*, was addicted to the Love of Men; and *Plato*, *Aristotle*, *Epicurus*, *Aristippus*, and almost all of them to the Love of Women; witness *Athenens's* Books, III and XIII. *Laertius*, and *Lactantius*. *Theognis* mentions it of himself in many places.

to †\* snarling Impudence; and one great Argument of the Envy and Hatred they all had against one another, is their †† Quarreling about Words, or Things of no Moment; and as good an Argument of their Coldness and Indifferency in the Worship of God, is, that they who believed in one God, did yet lay him aside, and paid Divine Worship to others whom they believed to be no Gods; \* making that the Rule of their Religion, which was publicly received.

†\* To Snarling Impudence, &c.] Whence they were called-Cyriacks.

†† Quarreling about Words, &c.] This is well observed by *Timon Phliasius*.

O Wretched Mortals, nothing but Sin and Flesh,

How are you deceived with Words and Contests?

Vain Men, like empty Bladders puff'd with Wind.

And again,

Sharp Contest walks about with mighty Noise,

Sister of Mortal Hatred and Confusion;

Till wandring to and fro, at last She fix

Her self in Humane Breasts, and raise their Hopes.

And again,

Who has inspired them with Deadly Strife?

The Noisy Multitude, that Silence hates.

Whence spreads the Talkative Disease, to kill.

You will find these Verses in *Clemens*, *Strome V.* in *Eusebius* at the end of his Preparation, and in *Theodoret's* 11d Discourse.

\* Making that the Rule, &c.]

*Xenophon* in his *Vth Memorab.* recites the Oracle by which the Gods are commanded to be worshipped according to the Laws of every City. Here we may repeat the Words of *S-neca*, before quoted out of *Augustine*; after which, *Augustine* adds these: *He worshipped that which he Blamed; he did that which he Condemned, and that which he found Fault with, he paid Adoration to.* According to what *Plato* says in his *Timæus*, and other places; and *Porphiry* in that place of *Eusebius's Preparat.* Book IV. ch. 8. that it is dangerous to speak the Truth in Divine Matters, before the Vulgar. The Fear of which Danger, both in the Greek and Latin, and Barbarian Philosophers, prevailed over the Sincere Profession of the Truth; which thing alone, is sufficient to hinder any one from thinking that such Men were to be followed in every thing. *Justin Martyr*, in his Exhortation to the Greeks, observes this of *Plato*.

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ceived. And, as for the Reward of Piety, they could affirm nothing for certain; as appears from † the last Dispute of *Socrates* a little before his Death. *Mahomet*, the Author of that Religion, which has spread it self so far, \* † abandoned himself to Lust all his Life long, which his Friends themselves do not deny. Neither did he give any Assurance whereby it might appear, that those Rewards he promised, which consisted in Feasts and Women, would ever really be; since they do not pretend to say, that he is restored to Life again in his Body; so far from that, that it now lies buried in *Medina*. But *Moses*, the *Hebrew* Lawgiver, was an excellent Person, however not entirely free from Faults; for with great Reluctance he would scarce \* undertake an Embassy to the King of *Egypt*, though at the Command of God; and he discovered some § Distrust of God's Promise concerning striking Water out of the Rock, as the *Hebrews* acknowledge. And he partook of scarce any of those Rewards which he promised to his People by the Law, † being driven to and fro in Desert Places by continual Tumults, ‡ and never entering the happy Land. But Christ is described by his Disciples, † to be with-

† The last Dispute of *Socrates*, &c.] See what we have before quoted concerning him.

\* † Abandoned himself to Lust, &c.] See what is said in the Vith Book.

\* Undertake an Embassy, &c.] *Exodus* IV. 2, 10, 13, 14.

§ Distrust of God's Providence, &c.] *Numb.* XX. 12.

† Being driven to and fro &c.] *Exodus* XXII. *Numb.* XI. XII. XIV. XVI. XX. XXV.

† And never entering the Happy Land, &c.] *Numb.* XX. 12. *Deut.* XXXIV. 4.

† To be without any manner of Sin, &c.] *John* VIII. 46. X. 32. 2 *Cor.* V. 21, 1 *Pet.* II. 22. *Heb.* IV. That his Piety was



without any mannner of Sin; † nor could he ever be proved to have committed any, by the Testimonies of Others: And whatever he commanded others, †† he performed himself; for he faithfully fullfilled all things that God commanded him; § he was most sincere in the whole Course of his Life; he was the \* most patient of Injuries and Torments, as is evident from his Punishment on the Cross; he was so great a Lover of Mankind, of his Enemies, even of those by whom he was led to Death, † that he prayed to God for them. And the Reward that he promised to his Followers, he was possessed of himself, in a most eminent manner; as is declared and proved by certain Testimony. † Many saw, heard, and handled him after he was returned to Life again: \* He was taken up into Heaven in the Sight of twelve; And that he there obtained the highest Power, is manifest from hence; that he endued his Disciples with a † \* Power to speak those Languages which they had never

was commended by the Oracle among the Gentiles, we shall show in the VIth Book.

† Nor could he ever be proved, &c.] Crigen observes this in his III<sup>d</sup> Book against Celsus.

†† He performed himself, &c.] Lactantius in the end of his Institutions well observes: That he not only shewed the Way, but walked before in it, lest any one should dread the Path of Virtue on the account of its Difficulty.

§ He was most Sincere, &c.] 1 Pet. II. 22.

\* \* Most Patient of Injuries, &c.] Mar. XXVI. 50, 52. John VIII. 23. Acts VIII. 32.

† That he prayed to God for them, &c.] Luke XXIII. 34, 9.

† Many saw, heard and handled him, &c.] John XX. 27, 28, 21. John I. Epist. I. Mar. XXVII. Mark XVI. Luke XXIV. 1 Cor. XV. 3, 4, 5, 6, 7, 8.

\* He was taken up into Heaven, &c.] Mark XVI. 19. Luke XXIV. 51, 52. Acts I. 9, 10, 11. also Acts VII. 55. IX. 3, 4, 5. XXII. 6. 1 Cor. XV. 8.

† \* A Power to speak Languages, &c.] Acts II. 3, 4. X. 46. XIX. 6. 1 Cor. XII. 10, 28, 30. XIII. 1, 8. XIV. 2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 27, 39.

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never learned; § and with other miraculous Gifts, † as he promised them, when he departed from them: All which put together show, that there is no Reason to doubt of his Faithfulness, or of his Power to recompense us with that Reward he has promised. And hence it is we collect, that this Religion exceeds all others in this Particular also; that the Author of it performed himself, what he commanded; and was possessed of what he promised.

*From the wonderful Propagation of this Religion.*

We come now to the Effects of the Doctrine by him delivered; which indeed, if rightly considered, are such, that if God has any Regard or Care of humane Affairs, this Doctrine cannot possibly but be thought Divine. It was agreeable to Divine Providence, to cause That to spread the furthest which is best. And this has happened to the Christian Religion, which, we our selves see, is taught all over *Europe*; † even the further Corners of the North not exempted; \* and no less, throughout all *Asia*, † even

§ And with other Miraculous Gifts, &c.] *Acts* III. V. V. III. IX. X. XI. XIII. XIV. XVI. XIX. XX. XXI. XXVII. *Rom.* XV. 19. 2 *Cor.* XII. 12. *Heb.* II. 4. The Truth hereof is shown by *Iustin*, in his Dispute with *Trypho*; by *Irenaeus*, Book II; by *Tertulian*, in his Apology; by *Origen*, in his VIIIth Book against *Celsus*; by *Lactantius*, and others.

† As he promised them, &c.] *John* XIV. 12. XVII. 28. *Mark* XVI. 17.

† Even the further Corners of the North, &c.] See *Adam Bremensis* and *Helmoldus*, and the Writers concerning *Iceland*.

\* And no less throughout all *Asia*, &c.] See the Acts of the General Councils.

† even in the Islands in the Sea belonging to it, \* thro' *Egypt* also † and *Ethiopia*, † and some other Parts of *Africa*, \* and last through *America*. Nor is this done now only, but was so of old, as the History of all Ages testify, the Books of the Christians, and the Acts of Synods; and at this Day there is a Tradition preserved amongst the Barbarians, †\* of the Journeys and Miracles of *Thomas* †† and *Andrew*, and the other Apostles. And § *Clemens*, (†) *Tertullian*, § and

† Even in the Islands in the Sea, &c.] See *Oforius* in his *Lusitanicks*.

\* Thro' *Egypt* also, &c.] This appears from the Acts of the General Councils; from the Ancient Ecclesiastical Histories, and particularly *Eusebius* VI. 34. out of the *Coptick* Liturgy.

† And *Ethiopia*, &c.] See *Franciscus Alvarezius*.

† And some other Parts of *Africa*, &c.] See *Tertullian*, *Cyprian*, *Augustin*, and the Acts of the *African* Councils; especially that Council, which is subjoined to the Works of *Cyprian*.

\* And last through *America*, &c.] See *Aosta* and others, who have wrote about the Affairs of *America*.

†\* Of the Journeys and Miracles of *Thomas*, &c.] See *Abdias* Book IX. *Eusebius's* Ecclesiastical History, Book I towards the end; and Book II. ch. 1. and the beginning of Book III. *Ruffinus* Book X. ch. 9. Add to these, *Oforius* and *Linschotius*, concerning the

Affairs of *East India*; and *Freita* concerning the Empire of the *Lusitanians* in *Asia*: The Sepulchre of this Apostle is now to be seen in the Country of *Coromandel*.

†† And *Andrew*, &c.] See *Eusebius* in the beginning of his forementioned III<sup>d</sup> Book, and *Origen* upon *Genesis*.

\* *Clemens*, &c.] He says, *Stromis* V. That Christ was known in all Nations.

† *Tertullian*, &c.] In his I<sup>st</sup> Book against the Jews. 'In whom else have all Nations believed, but in Christ, who lately came? In whom have all these Nations believed, *Parthians*, *Medes*, *Elamites*, and the Dwellers in *Mesopotamia*, *Armenia*, *Phrygia*, *Capadocia*; the Inhabitants of *Pontus* and *Asia*, and *Pamphylia*; they that dwell in *Egypt*; and they who live in the Country of *Africa*, beyond *Cyrene*; *Romans* and Strangers; *Jews* and other Nations in *Jerusalem*; the different sorts of People in *Getulia*; the many Coun-

§ and others have observed, how far the Name of Christ was famous in their Times amongst the

tries of the *Moors*; all the Borders of *Spain*; the different Nations of *Gaul*; and those Places of *Britain*, which the *Romans* could not come at, but they are Subject to Christ; the *Sarmat*, and *Daci*, and *Germans* and *Scythians*; and many other Obscure Nations, and many Provinces and Islands unknown to us, so many they cannot be reckoned? in all which Places, the Name of Christ, who lately came, reigns. Presently after, he shows how much larger the Kingdom of Christ was in his Time, that is, the end of the second Century, than those of Old, *Nebuchadnefor's*, *Alexander's* or the *Romans*: *The Kingdom of Christ is every where extended, is received every where, in all the above-named Nations* (he had mentioned the *Babylonians*, *Parthians*, *India*, *Ethiopia*, *Asia*, *Germany*, *Britain*, the *Moors*, *Gaulians* and *Romans*) *is Esteemed; He Reigns every where, is Adored in all Places, is divided equally amongst them all,*

§ And others, &c.] *Irenaus*, who was Ancienter than *Tertullian*, Book I. ch. 3. 'For though there be different Languages, the Power of Tradition is the same; Neither the Churches founded in *Germany*, have any other Belief, or any other Tradition: nor yet those in *Iberia*, nor those among the

*Celta*, nor those which are in the East, nor those in *Egypt*, nor those in *Libya*, nor those that are Established in the middle of the World: But like the Sun which God Created, and is one and the same throughout the whole World; so the Light, the Preaching of the Truth, shines every where, and enlightens all Men, who are willing to come to the Knowledge of the Truth. And *Origen's* Homily upon the IVth of *Ezekiel*. The Miserable Jews confess that these things were foretold of the Presence of Christ; but they are foolishly ignorant of his Person, though they see what is said of him fulfilled; For when did the *British* Land, before the coming of Christ, agree in the Worship of one God? When did the Country of the *Moors*, when did the whole World together do so? And *Arnobius*, Book II. 'The Powers which they saw with their Eyes, and those unheard of Effects which were openly produced, either by him, or which were Proclaimed by his Disciples throughout the whole World, subdued those violent Appetites, and caused Nations and People, and those whose Manners were very different, to consent with one Mind to the same Belief; For we might enumerate, and take into our Account, those things



the Britains, Germans, and other distant Nations. What Religion is there that can compare with

things which were done in  
 India among the Sers, Per-  
 sians and Medes, in Arabia,  
 Egypt, in Asia, Syria, among  
 the Galatians, Parthyans,  
 Phrygians, in Achaia, Mace-  
 donia, Epirus; in those Islands  
 and Provinces surveyed by  
 the East and Western Sun;  
 and lastly in Rome, the Mi-  
 stress of the World. And  
 Athanasius, in his Synodical  
 Epistle, which we find in The-  
 odorēt Book IV. ch. 3. menti-  
 ons the Christian Churches in  
 Spain, Britain, Gaul, Italy,  
 Dalmatia, Mysia, Macedonia,  
 Greece, Africa, Sardinia, Cy-  
 prus, Crete, Pamphilia, Lycia,  
 Isauria, Egypt, Lybia, Pontus  
 and Cappadocia. And Theodo-  
 ret in his VIIIth Discourse a-  
 gainst the Greeks, speaks thus  
 concerning the Apostles:  
 When they were conversant  
 in the Body, they went about  
 sometimes to one sort, and  
 sometimes to another; some-  
 times they discoursed to the  
 Romans, sometimes to the  
 Spaniards, and sometimes to  
 the Celts; but after they re-  
 turned to him that sent them;  
 all enjoyed their Labours  
 without exception; not on-  
 ly the Romans, and they that  
 loved the Roman Yoke, and  
 were subject to their Govern-  
 ment; but also the Persians,  
 and Scythians, and Massagetae,  
 and Sarmatae, and Indians,  
 and Ethiopians; and to speak

in one Word, the Borders of  
 the whole World. And a-  
 gain in his IXth Book, amongst  
 the Converted Nations, he  
 reckons the Persians, the Mas-  
 sagetae, the Tihareni, the Hyrcani,  
 the Caspians and Scythians.  
 Hieronymus in the Epitaph of  
 Nepotian, reckons among the  
 Christians, the Indians, Persians,  
 Goths, Egyptians, Bessians; and  
 the People clothed with Skins;  
 In his Epistle to Leta, he  
 reckons up the Indians, Persians,  
 Ethiopians, Armenians, Huns,  
 Scythians and Getans: And in  
 his Dialogue between an Or-  
 thodox Man and a Luciferian, he  
 mentions the Britains, Gauls,  
 the East, the People of India,  
 the Iberians, the Cætherians,  
 and the Ethiopians. And Chry-  
 sostom in his VIIth Homily up-  
 on 1 Cor. says, If they were  
 not worthy to be believed  
 in what they said, how should  
 their Writings have spread  
 all over Barbarous Countries,  
 even to the Indians, and those  
 Countries beyond the Sea?  
 And again, in his last Homily  
 upon Pentecost. The Holy  
 Spirit descended in the Shape  
 of Tongues, dividing its  
 Doctrine among the several  
 Climates of the World; and  
 by this Gift of Tongues, as  
 it were by a particular Com-  
 mission, made known to e-  
 very one the Limits of that  
 Command and Doctrine that  
 was committed to him. And

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with it, for the Extent of its Possession? If your answer, Heathenism: That indeed has but one Name, but is not one Religion: For they do not all Worship the same Thing; for some worship the Stars, others the Elements, others Beasts, others Things that have no Existence; neither are they governed by the same Law, nor under one common Master. The Jews indeed, though very much scattered, are but one Nation; however, their Religion has received no remarkable Increase since Christ: Nay, their own Law is made more known by the Christians than by themselves. Mahometanism is settled in very many Countries, but not alone; for the Christian Religion is esteemed in those same Countries, and in some Places by a greater number: Whereas, on the contrary, there are no Mahometans to be found in many Parts where the Christian Religion is.

*Considering the Weakness and Simplicity of those who taught it in the first Ages.*

WE come next to examine, in what manner the Christian Religion made such a Progress, that in this Particular also it may be compared with others. We see most Men are prepared

again, in his Famous Orat'on, concerning Christ's being God: "We must say then, that a mere Man, could not in so short time have overspread the World, both Sea and Land; nor have so called Men to such things, who were held by evil Customs; nay,

"possessed with Wickedness: Yet he was sufficient to deliver Mankind from all these, not only Romans, but also Persians, and all Barbarous Nations. See also what follows, which is highly worth reading.

to comply with the Examples of Kings and Rulers, especially if they be enforced with Laws or Compulsion. To these the Religions of the Pagans, and that of the Mahometans, owe their Increase. But they who first taught the Christian Religion, were not only Men without any Authority, but of low Fortune, Fishers, Tent-makers, and the like: And yet by the Industry of these Men, that Doctrine, within thirty Years, or thereabouts, spread not only through \* all Parts of the *Roman* Empire, but as far as the *Parthians* and *Indians*. And not only in the very Beginning, but for almost three Hundred Years, by the Industry of private Persons, without any Threats, without any Invitations, nay, opposed as much as possible by the Power of those who were in Authority, this Religion was propagated so far, that it became the greatest Part of the *Roman* Empire, † before *Constantine* professed Christianity. They among the *Greeks* who delivered Precepts of Morality, at the same time rendred themselves acceptable by other Arts; as the *Platonicks*, by the Study of Geometry; the *Peripateticks*, by the History of Plants and Animals; the *Stoicks*, by Logical Subtilty; the *Pythagoreans*, by the Knowledge of Numbers and Harmony. Many of them were endued with admirable Eloquence, as *Plato*, *Xenophon* and

\* *All Parts of the Roman Empire, &c.*] *Rom.* XV. 19.

† *Before Constantine professed Christianity, &c.*] *Tertullian* said in his Time, *Apology* II. 'We are but of yesterday, and have filled all Pla-

'ces belonging to you, your  
'Cities, Islands, Castles, Towns,  
'Councils, your very Camps,  
'Tribes, Companies, the Palace,  
'Senate and *Forum*; we  
'have left you only your  
'Temples.

and *Theophrastus*. But the first Teachers of Christianity had no such Art. ‡ Their Speech was very plain without any Enticements; they declared only the Precepts, Promises and Threats in bare Words: Which, since they had not in themselves any Power answerable to such a Progress, we must of Necessity allow that they were attended with Miracles; or that the secret Influence of God favoured their Undertaking, or both.

§ XIX. *And the great Impediments that hindred Men from embracing it, or deterred them from professing it.*

TO which Consideration we may add this, that the Minds of those who embraced the Christian Religion taught by these Men, were not entirely free and unprejudiced from any established Rule of Religion, and so pliable; as they were who first embraced the Heathen Rites, and the Law of *Mahomet*: And much less were they prepared by any foregoing Institution; as the *Hebrews* were rendred fit for the Reception of the Law of *Moses*, by Circumcision and the Knowledge of one God. But, on the contrary, their Minds were filled with Opinions, and Habit which is a second Nature, repugnant to these new Instructions; having been educated and confirmed by the Authority of Laws, and of their Parents, in the Heathen Mysteries and Jewish Rites. And besides this, there was another

‡ Their Speech was very plain, and by *Theodoret*, after the  
 &c.] This is wisely observed Words now quoted.  
 by *Corysostom*, on 1 Cor. I. 17.



another Obstacle as great, namely the most grievous Sufferings, which it was certain they who professed Christianity must endure, or be in fear of, upon that Account: For since such Sufferings are highly disagreeable to humane Nature, it follows, that those things which are the Cause of such Sufferings, cannot be received without great Difficulty. The Christians, for a long time, were kept out of all Places of Honour, and were moreover fined, had their Goods confiscated, and were banished: But these were small things; they were condemned to the Mines, had the most cruel Torments that it was possible to invent, inflicted upon them; and the Punishments of Death were so common, that the Writers of those Times relate that no Famine, no Pestilence, no War, ever consumed more Men at a time. Neither were they the ordinary Kinds of Death: But burning of them alive, crucifying them, and such like Punishments, which one cannot read or think of without the greatest Horror; And this Cruelty, which, without any long Interruption, and that not every where, continued in the Roman Empire almost till the Time of Constantine, and in other Places longer; was so far from diminishing them, that on the contrary their Blood was called the Seed of the Church, they so increased as they were cut off. Here therefore let us compare other Religions with Christianity. The Greeks and other Heathens, who are wont to magnify their own

§ But Burning of them Alive, that Christians ought to have  
 &c.] Domitius Ulpianus a famous Lawyer, wrote seven  
 Books about the Punishments, inflicted on them. Lactantius  
 mentions them, Book V.  
 ch. 7.

own Matters, reckon a very few that suffered Death for their Opinions; some *Indian* Philosophers, *Socrates*, and not many more; and it can hardly be denied, but that in these famous Men there was some Desire of transmitting their Fame to Posterity. But there were very many of the common People, scarce known to their Neighbours, among the Christians, who suffered Death for their Opinion; Women, Virgins, young Men, who had no Desire nor probable Hopes that their Name would continue; And indeed there are but a few whose Names remain in the Martyrologies, in Comparison of the Number of them that suffered for this Cause, and are \* reckoned only by the Heap. Further, very many of them might have escaped this Punishment by some small Dissimulation, such as throwing a little Frankincense upon the Altar; which cannot be affirmed of them, who, whatever private Opinions they had in their Minds, yet in their outward Actions, conformed themselves to the Customs of the Vulgar. So that to suffer Death for the Honour of God, could scarce be allowed to any but the Jews and Christians; and not to the Jews after Christ's Time; and before, only to a very few, compared with the Christians; more of which suffered

Pu-

\* Reckoned only by the Heap, &c.] As the innocent Company of three hundred at Carthage, mentioned in the XXIVth Roman Martyrology of Augustus; very many in *Africa*, under Severus; under Valerian, at Antioch; and in *Arabia*, *Cappadocia* and *Mesopotamia*; in

*Phrygia*, in *Pontus* under Maximin, at *Nicomedia*, in *Numidia*, at *Rome*; in *Thebais*, *Tyre*, *Triers* under Diocletian, in *Perfis* under Cabada and Saporos. All which are mentioned in the Martyrology, without any Names.

Punishment for the Law of Christ in one Province, than ever there did Jews; all whose Sufferings of this kind may almost be reduced to the Times of *Manesses* and *Antiochus*. Wherefore, seeing the Christian Religion, in this Particular also, infinitely exceeds others; it ought justly to be preferred before them. It must be inferred from such a Multitude of every Age and Sex, in so many different Places and Times, who refused not to dye for this Religion; that there was some great Reason for such a constant Resolution, which can't be imagined to be any other, but the Light of Truth, and the Spirit of God.

*An Answer to those who require more and stronger Arguments.*

IF there be any one who is not satisfied with the Arguments hitherto alledged for the Truth of the Christian Religion, but desires more powerful ones; he ought to know, † that different Things must have different Kinds of Proof; one sort in Mathematicks, another in the Properties of Bodies, another in doubtful Matters, and another in Matters of Fact. And we are to abide by that, whose Testimonies are void of all

† That different things, &c.] See Aristotle's *Ethicks* to *Nicomachus*, Book I. It is sufficient if a thing be made appear according to the Subject matter of it, for the same Evidence is not to be expected in all things. And in the latter part of his 1st *Metaphys.* the last chap. Ma-

thematical Certainty is not to be met with in all things. And *Cicero* on the *Timaeus*, according to the Opinion of *Plato*. A Disposition to believe, precedes all Doctrines; especially if they be asserted, not by any, but by Great and almost Divine Men.

all Suspicion: which if it be not admitted, not only all History is of no further Use, and a great Part of Physick; but all that natural Affection, which is betwixt Parents and Children, is lost, † who can be known no other Way. And it is the Will of God, that those Things which he would have us believe, so that That Faith should be accepted from us as Obedience, should not so evidently appear, as those things we perceive by our Senses, and by Demonstration; but only so far as is sufficient to procure the Belief, and persuade a Man of the thing, who is not obstinately bent against it: So that the Gospel is, as it were, a Touch-stone, to try Mens honest Dispositions by. For since those Arguments, which we have brought, have gained the Assent of so many good and wise Men; it is very manifest, that the Cause of Infidelity in others, is not from the want of Proof, but from hence, \* that they would not have that seem true, which contradicts their Passions and Affections. It is a hard thing for them lightly to esteem of Honours and other Advantages; which they must do, if they would receive what is related concerning Christ, and for that reason think themselves bound to obey the Precepts of Christ. And this is to be discovered by this one thing, that they receive many other Historical Relations as true, the Truth of which is established

† *Who can be known no other way, &c.] Thus Homer.*

*For no Man knows of whom it is He's Born.*

*That is, with the most exact kind of Knowledge.*

\* *That they would not have that seem true, &c.] Chrysostom*

*treats very handsomely of this in the beginning of 1 Cor. ch. 3. And to Demetrius he says, that they do not believe the Commandments, proceeds from their unwillingness to keep them.*



blished only upon Authorities, of which there are no Marks remaining at this time: As there is in the History of Christ, partly by the Confession of the Jews, which are now left; partly by the Congregations of Christians, every where to be found; for which there must of Necessity have been some Cause. And since the long Continuance of the Christian Religion, and the Propagation of it so far, cannot be attributed to any humane Power, it follows, that it must be attributed to Miracles: Or if any one should deny it to have been done by Miracles; this very thing, that § it should without a Miracle gather so much Strength and Power, ought to be looked upon as greater than any Miracle.

§ That it should without a Miracle, &c. ] *Chrysostom* handles this Argument on 1 Cor. ch. 1. towards the end; and *Augustin* concerning the City of God, Book XXII. ch. 5.

## BOOK the Third.

§ I. *Of the Authority of the Books of the New Testament.*

**H**E who is perswaded of the Truth and Excellency of that Religion which Christians profess, having been convinced either by the Arguments before offered, or by any other besides them ; in order to understand all the several Parts of it, he must go to the most ancient Books, which contain this Religion ; and they are what we call the Books of the New Testament, or rather Covenant : For it is unreasonable for any one to deny that That Religion is contained in those Books, as all Christians affirm ; since it is fit that every Sect, good or bad, should be believed in this Assertion, that their Opinions are contained in this or that Book ; as we believe the Mahometans, that the Religion of *Mahomet* is contained in the *Alcoran* : Wherefore, since the Truth of the Christian Religion hath been proved before, and at the same time it was evident that it was contained in these Books ; the Authority of these Books is established by this alone: However, if any one desire to have it more particularly made appear to him, we will first lay down that  
com-

common Rule amongst all fair Judges, \* That it is an Obligation incumbent upon him, who would disprove any Writing which has been received for many Ages, to bring Arguments that may diminish the Credibility of such a Writing; which, if he cannot, the Book is to be defended, as in Possession of its own Authority.

§ II. *The Books that have any Names affixed to them, were writ by those Persons whose Names they bear.*

WE say then, that the Writings, about which there is no Dispute amongst Christians, and which have a certain Name affixed to them, are that Author's whose Title they are marked with; because the first Writers, such as *Justin, Irenaeus, Clemens*, and others after them, quote these Books under those Names: And besides, † *Tertullian* says that in his Time some of the Original Copies of those Books were extant. And because all the Churches received them as such, before there were any publick Councils held; Neither did any Heathens or Jews raise any Controversy, as if they were not the Works of those whose

\* *It is an Obligation, &c.*] See *Baldus* in his Rubrick concerning the Credibility of Writings, and *Gailus* Book II. Obs. CXLIX. Numb. 6, and 7, and those he there cites.

† *Tertullian* says, &c.] In his Prescription against the Hereticks. Let any one who would exercise his Curiosity rather in the Affair of his Salvation, let him run over the

*Apostolical Churches, over which the Seats of the Apostles have now the Rule in their places, in which the Authentick Letters themselves are recited. And why might not the Hand of the Apostles be then extant, when Quintilian says that in his time Cicero's Hand was extant; and Gellius says the same of Virgil's in his?*

whose they were said to be. And † *Julian* openly confesses, that those were *Peter's*, *Paul's*, *Matthew's*, *Mark's* and *Luke's*, which were read by the Christians under those Names. No Body in his Senses makes any Doubt of *Homer's* or *Virgil's* Works being theirs, by reason of the constant Testimony of the *Greeks* concerning the one, and of the *Latins* concerning the other; how much more then ought we to stand by the Testimony of almost all the Nations in the World, for the Authors of these Books?

### III. *The Doubt of those Books that were formerly doubtful, taken away.*

THERE are indeed in the Volume we now see, some Books which were not equally received from the Beginning; § as the Second of *Peter*, that of *James*, and *Jude*, two under the Name of *John* the Presbyter, the *Revelations*, and the Epistle to the *Hebrews*: However, they were acknowledged by many Churches, as is evident from the ancient Christians, who use their Testimony as sacred; which makes it credible, that those Churches, which had not those Books from the Beginning, did not know of them at that time, or else were doubtful concerning

† *Julian openly confesses, &c.*]  
The place is to be seen in *Cyril's* 10th Book. (See also our Annotations, in the Dissertation on the IV Evangelists, added to the Harmony of the Gospels. *Le Clerc.*)

§ As the Second of *Peter*, &c.]  
However, *Grotius* himself doubts of this; the reasons of which

Doubt, he himself gives us in the beginning of his Annotations upon this Epistle. But though one or two Epistles could be called in Question, this would not render the rest doubtful; nor would any part of the Christian Faith fail, which is abundantly delivered in other places. *Le Clerc.*



cerning them; but having afterwards learned the Truth of the Thing, they began to use those Books after the Example of the rest; as we now see done in almost all Places: Nor can there be a sufficient Reason imagined, why any one should counterfeit those Books, when nothing can be gathered from them, but what is abundantly contained in other Books that are undoubted.

§ IV. *The Authority of those Books which have no Name to them, evident from the Nature of the Writings.*

THERE is no Reason why any one should detract from the Credibility of the Epistle to the *Hebrews*, upon this Account only, because we do not know who wrote it; and so likewise of the two Epistles of *John*, and the *Revelation*; because some have doubted whether *John* the Apostle wrote them, or another of the same Name. † For in Writers the Nature of the Writings is more to be regarded, than the Name. Wherefore we receive many Historical Books, whose Authors we are ignorant of, as that of *Cæsar's Alexandrian War*; viz. because we see, that whoever he was, he lived in those Times, and was present at those Matters: So likewise ought we to be satisfied, when those who wrote the Books we are now speaking of, testify that they lived in the first Age, and were endued with

† For in Writers, &c.] It the meaning of *Grotius*, as appears from what follows. *Le*  
 in Writings, or Books, which is *Cleric*

with the Apostolical Gifts. And if any one should object against this, that these Qualities may be feigned, as may the Names in other Writings; he would say a thing that is by no means credible, viz. that they who every where press the Study of Truth and Piety, should without any Reason bring themselves under the Guilt of a Lie; which is not only abhorred by all good Men, \* but was punished with Death by the Roman Laws.

§ V. *That these Authors wrote what was true, because they knew the things they wrote about.*

IT is certain therefore, that the Books of the New Testament were wrote by those whose Names they bear, or by such Persons as they profess themselves to be; and it is moreover evident, that they had a Knowledge of Things they wrote about, and had no Desire to say what was false; whence it follows, that what they wrote must be true, because every Falsity proceeds either from Ignorance, or from an ill Intention. *Matthew, John, Peter and Jude*, were of the Fellowship of those Twelve, which Jesus chose to be Witnesses of his Life and Doctrines: † So that they could not want the Knowledge of those Things they relate: The same may be said of *James*, who either was an Apostle;

\* But was Punished with Death, &c.] See *L. Fals. Nov. Tit. D. de Lege Cornelia*; and *Paul. Book V. Sent. Tit. XXV. § 10 and 11.* See Examples of this Punishment, at the end of the Books of *Valerius Maximus*, and in *Capitolinus* in *Perpetuam*.

† So that they could not want the Knowledge, &c.] *John XV. 27. also 1 Epist. I. Acts I. 21, 22.*

Apostle, or as others would have it, † a near Relation of Jesus, and made Bishop of *Jerusalem* by the Apostles. Neither could *Paul* be deceived through Ignorance, concerning those Doctrines which he professes were revealed to him by Jesus himself reigning in Heaven; neither could he be deceived in the things which he performed himself; no more could *Luke*, who was his § inseparable Companion in his Travels. This same *Luke* could easily know what he wrote concerning the Life and Death of Jesus, because he was born in a Neighbouring Place, and had travelled through *Palestine*, where he says ‡ he spake with them who were Eye-Witnesses of these Things. Without doubt there were many others (besides the Apostles with whom he was acquainted,) who were then alive, having been healed by Jesus, and who had seen him die, and come to Life again. If we believe *Tacitus* and *Suetonius*, concerning those Things which happened long before they were born, because we rely upon their diligent Enquiry; how much more reasonable is it to believe this Author, who says he had every thing from Eye-Witnesses? † It is a constant Tradition that *Mark* was a continual Companion of *Peter*; so that what he wrote, is to be esteemed

as

† A near Relation of Jesus, &c.] So others, and they not a few, think; and St. Chrysostom every where. See Josephus also. (Add to these Eusebius H. E. Book II. ch. 1. and 23.)

§ Inseparable Companion, &c.] See Acts XX. and the following,

Colos. IV. 14. 2 Tim. IV. 11. Philem. 24.

‡ He spake with them, &c.] In the Preface of his Gospel History.

† It is a constant Tradition, &c.] Irenaeus, Book III. ch. 1. and Clemens in his Hypotyposes, cited in Eusebius's Ecclesiastical History.

as if *Peter* himself, who could not be ignorant of those Things, had dictated it: Besides, almost every thing which he wrote, is to be found in the Writings of the Apostles. Neither could the Writer of the *Revelations* be deceived in those Visions which he says \* were caused from Heaven; † nor he to the *Hebrews*, in those things which he professes he was taught, either by the Spirit of God, or by the Apostles themselves.

§ VI. *And because they would not say what was false.*

THE other thing we affirmed, that they would not speak an Untruth; is joined with what was before handled, when we established the Credibility of the Christian Religion in general, and of the History of Christ's Resurrection. They who would disprove Witnesses in this Particular concerning their Disposition and Will, must of Necessity alledge something to make it credible, that they bent their Mind against the Truth. But this cannot be said here; For if any one should object that their own Cause was concerned; he ought to examine upon what Account it was their Cause; Certainly not for the sake of getting any Advantage, or shunning any Danger; when, on the Account of this Profession, they lost all Advantages, and there was no Dangers they did not undergo. It was not therefore their own Cause, unless

\* Were caused from Heaven, &c.] Rev. I. 1, 2. IV, 1. and the following. XXII. 18, 19, 20, 21.

† Nor he to the Hebrews, &c.] Heb. II. 4. V. 14. XIII. 7, 8, 23.



unless out of Reverence to God, which certainly does not induce any Man to tell a Lie, especially in a Matter of such Moment, upon which the Eternal Salvation of Mankind depends. We are hindred from believing such a wicked thing of them, both by their Doctrines, which are in every part † full of Piety; and by their Life, which was never accused of any evil Fact, no, not by their Enemies, who only object their Unskilfulness against them, which is not fitted to produce a Falsity. If there had been in them the least Dishonesty, they would not have set down their own Faults to be eternally remembred; \* as in the Flight of them all, when Christ was in Danger; and † in Peter's thrice denying him.

§ VII. *The Credibility of these Writers further confirmed, from their being famous for Miracles.*

BUT on the contrary, God himself gave remarkable Testimonies to the Sincerity of them; by working Miracles, which they themselves and

† Full of Piety, &c.] And abhor Lying, John XIV. 17. XV. 26. XVI. 13. XVII. 17, 19. XVIII. 37. Acts XXVI. 25. Rom. I. 29. 2 Thes. II. 20. 1 John I. 6, 8. II. 4. 21. 2 Cor. VI. 8. Eph. IV. 25, 25. Colos. III. 9. Rev. XXII. 15. 2 Cor. II. 31. Gal. I. 20. Observe how industriously St. Paul distinguishes those things which are his own, and those which

are the Lord's, 1 Cor. VII. 10, 12. how cautious in speaking of what he saw, whether he saw them in the Body, or out of the Body, 2 Cor. XII. 2.

\* As in the Flight of them all, &c.] Mat. XXVI. 31, 36.

† In Peter's thrice denying Him, &c.] Mat. XXVI. 69, and the following; Mark XIV. 66, and the following; Luke XXII. 54, and the following.

and their Disciples § publicly avouched with the highest Assurance; adding the Names of the Persons and Places, and other Circumstances; the Truth or Falsity of which Assertion might easily be discovered by the Magistrates Enquiry; amongst which Miracles, this is worthy Observation, † which they constantly affirmed, of their speaking Languages they had never learned, before many thousand People; and healing in a Moment Bodies that were diseased, in the Sight of the Multitude; nor were they at all afraid, tho' they knew at that time, that the Jewish Magistrates were violently set against them, and the Roman Magistrates very partial; who would not overlook any thing that afforded Matter of traducing them as Criminals, and Authors of a new Religion; nor did any of the Jews or Heathens in those nearest Times, dare to deny that Miracles were done by these Men: Nay, *Phlegon*, who was a Servant of the Emperor *Adrian*, \* mentions the Miracles of *Peter* in his Annals: And the Christians themselves in those Books, wherein they give an Account of the Grounds of their Faith, before the Emperors, Senate, and Rulers, ‡ speak of these Facts, as things known to every Body, and about which there could be no doubt: Moreover, they openly declare that the wonderful Power

§ Publicly avouched, &c.] See the Acts of the Apostles throughout, and 2 Cor. XII. 12.

† Which they constantly affirmed, &c.] The Places are quoted before.

\* Mentions the Miracles of *Peter*, &c.] Book XIII. As *Origen* says in his II<sup>d</sup> Book a-

gainst *Celsus*. This is that *Phlegon* whose Remains we have yet, concerning Miracles, and long-lived Men.

‡ Speak of these Facts as known, &c.] The Places are very many, especially in *Origen*. See the whole VIII<sup>th</sup> ch. of *Augustine's* XXI<sup>d</sup> Book of the City of God.

Power of them § remained in their Graves for some Ages; when they could not but know, if it were false, they could easily be disproved by the Magistrates to their Shame and Punishment. And these Miracles, now mentioned at their Sepulchres, were so common, and had so many Witnesses, \* that they forced *Porphiry* to confess the Truth of them. These things which we have now alledged, ought to suffice us: but there are abundance more Arguments, which recommend to us the Credibility of these Books.

## § VIII. And

§ *Remained in their Graves, &c.*] The Miracles at the Sepulchres of Holy Men, then began to be boasted of, when the Christians having the Power in their Hands, began to make an advantage of the Martyrs and other Dead Bodies in those Churches in which they were Buried. Wherefore I would not have this Argument made use of, lest we diminish from the Credibility of Certain Miracles, by these Doubtful or Fictitious ones. Every one knows how many Stories are related after the IVth Century, about this matter. But *Origen* does not mention any such Miracles; but in his VIIth Book against *Celsus* says, *Very many Miracles of the Holy Spirit were manifested at the beginning of Jesus's Doctrine, and after his Ascension, but afterwards they were fewer; however there are now some*

*Footsteps of them in some few, whose Minds are Purified by Reason, and their Actions agreeable thereto.* Who can believe that so many Miracles should be done in one or two Centuries after *Origen*, when there was less need of them? Certainly it is as Lawful to derogate from the Credibility of the Miracles of the IVth and Vth Centuries, as it would be Impudent to deny the Miracles of Christ and his Apostles. These Miracles could not be declared without Danger; those could not be rejected without Danger, nor be Believed without Profit to those who perhaps Forged them; which is a great difference. *Le Clerc.*

\* *That they forced Porphiry, &c.*] See *Cyril's* Xth Book against *Julian*, and *Hieronymus* against a Book of *Vigilantini*.

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§ VIII. *And of their Writings; because in them are contain'd many things which the Event proved to be divinely revealed.*

FOR we find in them many Predictions concerning things which Men could not possibly know of themselves, and which were wonderfully confirmed by the Event; † such as the sudden and large Propagation of this Religion; ‡ the perpetual Continuance of it; \* that it should be rejected by very many of the Jews, § and embraced by Strangers; † the Hatred of the Jews against those who professed this Religion; †† the severe Punishments they should undergo upon the Account of it; \*† the Siege and Destruction of *Jerusalem* and the Temple, and \*‡ the sore Calamities of the Jews.

§ IX. *And also from the Care that it was fit God should take, that False Writings should not be forged.*

TO what has been said may be added, that if it be granted, that God takes Care of humane Affairs,

† Such as the sudden, &c.] and also Mat. VIII. II. XII. 21. XXI. 43.

Mat. XIII. 33, and following verses. Luke X. 18. John XII. 32. † The Hatred of the Jews, &c.] Mat. X. 17.

‡ The perpetual Continuance of it, &c.] Luke I. 33. Mat. XXVIII. 20. John XIV. 16. † The Severe Punishments, &c.] Mat. X. 21, 39. XXIII. 34.

\* That it should be rejected, &c.] Mat. XXI. 33, and following verses; XXII. at the beginning. Luke XV. 11, and following verses. \* The Siege and Destruction, &c.] Mat. XXIII. 38. XXIV. 16. Luke XIII. 34. XXI. 24.

§ And embraced by Strangers, &c.] In the same places, † And the Sore Calamities of the Jews, &c.] Mat. XXI. 33, and following verses; XXIII. 34. XXIV. 20.



Affairs, and especially those that concern his own Honour and Worship ; it is impossible he should suffer such a Multitude of Men, who had no other Design but to worship God with Sincerity , to be deceived with false Books. And, after there did arise several Sects in Christianity, there was scarce any found, who did not receive either all, or most of these Books, except a few which do not contain any thing Particular in them ; which is a very good Argument why we should think that nothing in these Books could be contradicted ; because those Sects were so inflamed with Hatred against each other, that whatsoever pleased one, for that very Reason displeased another.

§ X. *A Solution of that Objection, that many Books were rejected by some.*

THERE were indeed amongst those who were willing to be called Christians, a very few who rejected all those Books which seemed to contradict their particular Opinion ; such as they who out of Hatred to the Jews, † spoke ill of the God of the Jews, the Maker of the World and the Law : Or, on the contrary, out of Fear of the Hardships that the Christians were to undergo, § sheltered themselves under the Name of Jews, ‡ who might profess their Religion

† Spoke ill of the God of the Jews, &c.] See Irenæus, Book I. ch. 29. Tertullian against Marcion, and Epiphanius concerning the same.

§ Sheltered themselves under the Name, &c.] See Gal. II. 2.

VI. 13, 14. Philip. III. 18. Irenæus Book III. ch. 28. Epiphanius concerning the Ebionites.

‡ Who might profess their Religion, &c.] Acts IX. 20. XLII. and many times in that Book. Philo

ligion without Punishment. \* But these very Men were disowned by all other Christians every where, † in those Times, when all pious Persons that differed from one another, were very patiently born with, according to the Command of the Apostles. The first sort of these Corrupters of Christianity are, I think, sufficiently confuted above, where we have shown that there is One True God, whose Workmanship the World is : And indeed it is sufficiently evident from those very Books which they, that they might in some measure appear to be Christians, receive ; § such as the Gospel of St. *Luke* in particular : It is, I say, evident, that Christ preached the same God, which *Moses* and the *Hebrews* worshipped. We shall have a better Opportunity to confute the other sort, when we come to oppose those who are Jews, and willing to be called so. In the mean time I shall add only this, that the Impudence of those Men is very wonderful, who undervalue the Au-

*Philo* against *Flaccus* ; And concerning the *Embassie*. *Josephus* every where. To which may be added *L. Generaliter*, *D. de Decurionibus*, and *Lib. I. C. de Judais*. *Tertullian* in his *Apology* says, *But the Jews read openly; they generally purchase Leave by a Tribute, which they gather up n all Sabbath-Days.*

\* But these very Men were disowned. &c.] *Tertullian* in his 1st against *Marcion* says, *You cannot find any Church of Apostolical Order, who are not Christians out of regard to the Creator.*

† In those Times, &c.] See what will be said of this Matter at the end of the VIth Book. Add also *Irenaus's* Epistle to *Victor*, and what *Hieronymus* writes concerning it in his Catalogue ; and *Cyprian* in his *African Council*. Judging no Man, nor removing anyone from the Right of Communion, for his differing in Opinion.

§ Such as the Gospel of St. *Luke*, &c.] *Tertullian* in his VIth Book against *Marcion*, makes it appear very plainly.

Authority of *Paul*, when there was not any one of the Apostles who founded more Churches; nor of whom there were so many Miracles related, at that time when, as was before observed, the Facts might be easily inquired into. And if in his Miracles; what Reason is there why we should not believe him in his heavenly Visions, and his receiving his Instructions from Christ? If he was so beloved of Christ, it cannot possibly be, that he should teach any thing ungrateful to Christ, that is, any thing false; and that one thing which they find Fault with in him, namely his Opinion concerning the Freedom procured to the *Hebrews* from the Rites formerly enjoined by *Moses*, there could be no Reason for his teaching it, but the Truth; † for he was circumcised himself, \* and observed most of the Law of his own accord: And for the sake of the Christian Religion, ‡ he performed things much more difficult, and underwent things much harder than the Law commanded, or he had Reason to expect upon the Account of it; † and he was the Cause of his Disciples doing and bearing the same things: Whence it is evident, he did not deliver any thing to please the Ears of his Hearers, or for their Profit, when he taught them, § instead of the Sabbath, to spend every Day in Divine Worship,

† For he was Circumcised, &c.] *Philip. III. 5.*

\* And observed most of the Law, &c.] *Acts XVI. 3. XX. 6. XXI. and the following chap.*

‡ He performed things, &c.] *2 Cor. XI. 23, and the following verses; and every where in the*

*Acts.* See also *1 Cor. II. 3. 2 Cor. XI. 30. XII. 10.*

† And he was the Cause, &c.]

*Acts XX. 29. Rom. V. 3. VIII.*

*XI. 12. 2 Cor. I. 4. 8. II. 4.*

*VI. 4. 1 Thes. I. 6. 2 Thes. I. 6.*

§ Instead of the Sabbath, &c.]

*Acts II. 46. V. 42. 1 Tim. V. 5.*

*2 Tim. I. 3.*

Worship; instead of the small Expence the Law put them to, \* to bear the Loss of all their Goods; † and instead of offering Beasts to God, to offer their own Blood to him. And *Paul* himself openly assures us, ‡ that *Peter*, *John* and *James* gave him their right Hands, in Token of their Fellowship with him; which, if it had not been true, he would not have ventured to say so, when they were alive, and could have confuted him of an Untruth. Except only those therefore, which I have now mentioned, who scarce deserve the Name of Christians; the manifest consent of all other Assemblies in receiving these Books, beside what has been already said concerning the Miracles which were done by the Writers of them, and the particular Care of God about things of this Nature; is sufficient to induce all impartial Men, to give Credit to these Relations; because they are used to believe many other Historical Books, which have not any Testimonies of this kind; unless very good Reason can be given to the contrary, which cannot be done here.

§ XI. *An Answer to the Objection, of some things being contained in these Books, that are impossible.*

FOR if any one should say, that there are some things related in these Books, that are impossible

\* To bear the loss of all, &c.]  
2 Cor. VI. 4. XII. 10.

† And instead of offering  
Beasts, &c.] Rom. VIII. 36.  
2 Cor. IV. 11. Phil. I. 20.

‡ That *Peter*, *James*, and  
*John*, &c.] Gal. II. 9. And  
1 Cor. XV. XI. 2 Cor. XI. 5. XII.  
11.



possible to be done; \* we have before shown, that there are some things which are impossible to be done by Men, but are possible with God; that is, such as do not include any Contradiction in themselves; amongst which things, are to be reckoned those which we account most wonderful, the Power of working Miracles, and calling the Dead to Life again; so that this Objection is of no Force.

§ XII. *Or disagreeable to Reason.*

NOR is there more heed to be given to them, who say, that there are some Doctrines to be found in these Books, which are disagreeable to right Reason. For, first, this may be disproved by that great Multitude of ingenious, learned and wise Men, who have relied on the Authority of these Books from the very first Times: Also every thing that has been shown in the first Book to be agreeable to right Reason, viz. that there is a God, and but One, a most perfect Being, all-powerful, living, wise, and good; that all things which are, were made by him; that his Care is over all his Works, particularly over Men; that he can reward those that obey him, after this Life; that we are to bridle Sensual Appetites; that there is a natural Relation betwixt Men, and therefore they ought to love one another: All these we may find plainly delivered in these Books. To affirm any thing more than this for certain, either concerning the Nature of God, or concerning his Will,

\* We have before shown, &c.] Book II.

Will, § without any other Guide than humane Reason, is an unsafe and fallible thing, as we may learn from the many Opinions of the Schools different from one another, and of all the Philosophers. Nor is this at all to be wondred at; For if they who dispute † about the Nature of their own Minds, fall into such widely different Opinions; must it not necessarily be much more so with them, who would determine any thing concerning the Supreme Mind, which is placed so much out of our reach? If they who understand Matters, affirm it dangerous † to pry into the Councils of Princes, and therefore we ought not to attempt it; who is sagacious enough to hope, by his own Conjectures to find out *which* it is, that God will determine of the various Kinds of those things that he has a Liberty of *Willing*? Therefore *Plato* said very well, that \* none of these things could be known without a Revelation: And there can be no Revelation produced, which can be proved truly to be such, by greater Testimonies than those contained in the Books of the New Testament. There is so far from being any Proof, that it has never yet been asserted, that God ever declared any thing to Man concerning his Nature, that was contradictory to these Books; nor can there be

§ Without any other Guide, &c.] Mat. XI. 27. Rom. XI. 33, 34, 35. I Cor. II. 11, 16.

† About the Nature of their own Minds, &c.] See *Plutarch's Works*, Book IV. of the Opinions of the Philosophers. And *Stobæus's Physicks*, ch. XI.

† To pry into the Councils of Princes, &c.] *Tacitus* has it in the VIth of his Annals.

\* None of these things could be known, &c.] The place is in his *Phædon*, and also in *Timæus*. It was well said by *Ambrose*. Who should I rather believe concerning God, than God himself?

be any later Signification of his Will produced, that is credible. And if any thing was commanded or allowed, before Christ's Time, of those sort of Things which are plainly indifferent, or certainly not at all Obligatory of themselves, nor plainly evil; this does not oppose these Books: † because in such things the former Laws are nulled by the latter.

§ XIII. *An Answer to this Objection, that some things are contained in these Books which are inconsistent with one another.*

IT is objected by some, that the Sense of these Books is sometimes very different: But whoever fairly examines this thing, will find that on the contrary this is an Addition to the other Arguments for the Authority of these Books; that in those things which contain any thing of Moment, whether in Doctrine or History, there is every where such a manifest Agreement, as is not to be found in any other Writers of a Sect; ‡ whether they be Jews,  
\* or

† *Because in such things, &c.]* The latter Constitutions are more val'd than the former. It is a saying of Modestinus, L. Ultima, D. de Constitutionibus, Principum. Tertullian, I think, says he, that in Humane Constitutions and Decrees, the latter are more Powerful than the former. And in his Apology: *Ye Lop and Hew down the Ancient and foul Wood of the Laws, by the new Axes of the Decrees and Edicts of the Princes.* And concerning Baptism. *In all things*

*we are determined by the latter; the following things are more powerful, than those that went before.* Plutarch, Sympof. IX. *In Decrees and Laws, in Compacts and Bargains, the latter are esteemed Stronger and Firmer than the former.*

‡ *Whether they be Jews, &c.]* The different Opinions amongst whom, as they are to be seen in other places, so likewise in Manasses the Son of Israel, a very Learned Man in this sort of Learning, in his Books of the

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\* or Greek Philosophers, † or Physicians, § or Roman Lawyers; in all which we very often find that not only they of the same Sect contradict one another, † as *Plato* and *Xenophon* do, † but very often the same Writer sometimes asserts one thing, and sometimes another; as if he had forgot himself, or did not know which to affirm: But these Writers, of whom we are speaking, urge the same things to be believed, deliver the same Precepts, concerning the Life of Christ, his Death, and Return to Life again; The main and principal Things are every where the same. And as to some very minute Circumstances, which make nothing towards the main Thing, we are not wholly at a Loss for a fair Reconciliation of them; but it may easily be made; tho' we are ignorant of some Things, by reason of the Likeness of things that were done at different Times, the Ambiguity of Names, one Man's or Places having many Names, and such like. Nay, this very Thing ought to free these Writers from all Suspicion of Deceit; because

the Creation and Resurrection.

\* Or Greek Philosophers, &c.] See the forecited Book of the Opinion of the Philosophers.

† Or Physicians, &c.] See *Galen* of Sects, and of the best Sect; and *Celsus* of Physick, in the beginning; to which the *Spagirici* may be added.

§ Or Roman Lawyers, &c.] There was a remarkable difference of Old, between the *Sabiniani* and *Proculiani*; and now betwixt those who follow *Barolus* and his Followers, and

those who follow *Cujacius* and the others more Learned. See *Gabriel's* Common, more Common, and most Common Sentences.

† As *Plato* and *Xenophon* do, &c.] See *Xenophon's* Epistle to *Aschines*, the Disciple of *Socrates*. *Athenaus* XI. *Laertius's* Life of *Plato*; and *Gellius*, Book XIV.

† But very often the same Writer, &c.] Many have shewn this of *Aristotle*; And others, of the Roman Lawyers,



because they who bear Testimony to that which is false, † are used to relate all things so by Agreement, that there should not be any Appearance of Difference. And, if, upon the account of some small Difference, which cannot be reconciled, we must immediately disbelieve whole Books; then there is no Book, especially of History, to be believed; and yet *Polybius*, *Halicarnassensis*, *Livy* and *Plutarch*, in whom such things are to be found, preserve their Authority amongst us in the principal Things; how much more reasonable then is it, that no such thing should destroy the Credibility of those, whom we see, from their own Writings, to have always a very great Regard to Piety and Truth? There remains another Way of confuting Testimonies, from contrary external Testimonies.

§ XIV. *An Answer to the Objection from external Testimonies: where it is shown they make more for these Books.*

BUT I confidently affirm, that there are no such things to be found; unless any one will reckon amongst these, what is said by those who were born a long while after, and they such who professed themselves Enemies to the Name of Christ, and who therefore ought not to be esteemed as Witnesses. Nay, on the contrary, though there is no need of them, we have many Testi-

§ Are used to relate all things, &c.] This is what the Emperor *Adrian* affirms; in Witnesses we are to examine whether they offer one and the same premeditated Speech: *L. Testium D. de Testibus. Spe-*

*culator. lib. I. parte IV. de Teste in pr. n. 81.* A very exact Knowledge of all Circumstances, is not necessary in a Witness. See *Luke I. 56. III. 23. John II. 6. VI. 10, 19. XIX. 14.*

Testimonies, which confirm some Parts of the History delivered in these Books. Thus that Jesus was crucified, that Miracles were done by him and his Disciples, both Hebrews and Heathens relate. Most clear Testimonies of *Josephus*, published a little more than forty Years after Christ's Departure, are now extant, concerning *Herod*, *Pilate*, *Festus*, *Felix*, *John the Baptist*, *Gamaliel*, and the Destruction of *Jerusalem*; which are exactly agreeable to what we find amongst the Writers of the *Talmud* concerning those Times: The Cruelty of *Nero* towards the Christians is mentioned by *Tacitus*: And formerly there were extant Books of private Persons, † such as *Phlegon*; \* and publick Acts, to which the Christians appealed; † wherein they agreed about the Star that appeared

† Such as *Phlegon*, &c.] Book XIII of his *Chronicon* or *Olympiads*, in these Words. In the fourth Year of the CCIII Olympiad, there happened the greatest Eclipse of the Sun that ever was known; there was such a dark Night at the Sixth Hour of the Day, that the Stars were seen in the Heavens; and there was a great Earthquake in *Bithynia*, which overturned a great part of *Nicæa*. These Words are to be seen in *Eusebius's* and *Hieronymus's Chronicon*. And *Origen* mentions it *Tract. XXXV.* upon *Mat.* and in his Ill argument *Celsus*.

\* And Publick Acts, &c.] See *Tertullian's Apology, CXXI.* This Misfortune which has befallen the World, you find related in your *Mystical Books*.

† Wherein they agreed, &c.] *Chalcidius* the Platonist, in his *Commentary on Timæus*. There is another more Holy and more Venerable History, which relates the appearance of a new Star, not to foretel Diseases and Death, but the Descent of a Venerable God, to preserve Mankind, and to show favour to the Affairs of Mortals; which Star the Wise Men of *Chaldæa* observing as they Travelled in the Night, and being very well Skilled in viewing the Heavenly Bodies, they are said to have sought after the New Birth of this God; and having found that Majesty in a Child, they paid him Worship, and made such Vows as were agreeable to so great a God.

peared after the Birth of Christ; about the Earthquake, and the Preternatural Eclipse of the Sun at full Moon, about the time that Christ was crucified.

§ XV. *An Answer to the Objection of the Scriptures being altered.*

I see no other Objection can be made against these Books; unless they have not continued to be the same, as they were at the Beginning. It must be owned, that as in other Books, so in these, it might happen, and has happened, that through Carelessness or Perverseness in the Transcribers, some Letters, Syllables, or Words, may be changed, omitted or added. § But it is very unreasonable, that because of such a Difference of Copies, which could not but happen in so long time, there should arise any Controversy about the Testament or Book it self; because both Custom and Reason requires, that *that* should be preferred before the rest, which is to be found in the most ancient Copies. But it can never be proved, that all the Copies are corrupted by a Cheat, or any other way, especially in those things.

§ *But it is very unreasonable, &c.*] This is now very manifest, from the most accurate Collections of the Various Readings of the New Testament, and especially from the Edition of *John Mills*. Tho' there is a great Variety, yet no New Doctrine can be raised from thence, nor no received one Confuted; no History of any Moment, in re-

gard to the Truth of the Christian Religion, which was before believed from the Books of the New Testament, is from thence to be rejected; nor any that was before unknown, to be Collected from the Various Readings. And what is said of the Books of the New Testament, the same we are to conceive said of the Old Testament. *Le Clerc.*

things which contain any Doctrine, or remarkable Point of History ; for there are no Records that tell us thus much, nor any Witnesses in those Times : And if, as we before observed, any thing be alledged by those who lived a long time after, and who discovered the fiercest Hatred against the Disciples of these Books ; this is to be looked upon as Reproach, and not Testimony. And this which we have now said, may suffice in answer to those who object that the Scripture may have been altered : Because he that affirms this, especially against a Writing which has been received so long and so far, \* ought himself to prove that which he presumes. But that the Folly of this Objection may more plainly appear, we will show that *That* which they imagine to be, neither is, nor can be done. We have before proved these Books to have been Wrote by those whose Names they bear ; which being granted, it follows that one Book is not forged for another. Neither is any remarkable Part changed ; for such a Change must have something designed by it, and then that Part would plainly differ from those other Parts and Books which are not changed, which is no where to be seen ; nay, as we observed, there is a wonderful Harmony in the Sense every where. Moreover, as soon as any of the Apostles or Apostolical Men, published any thing ; doubtless the Christians took great Care to have many Copies of it, as became their Piety and Desire of preserving and propagating the Truth to Posterity ; and these were therefore dispersed, as far as the Name of Christ

\* Ought himself to prove, &c.] *L. ult. C. de Editto Divi Adriani tollendo.*



Christ extended it self, through *Europe*, *Asia*, and *Egypt*, in which places the *Greek* Language flourished; and, as we before observed, some of the Original Copies were preserved for two hundred Years. Now no Book, of which so many Copies had been taken, that were kept not by some few private Persons, but by the Care of whole Churches, † can be falsified. To which we may add, that in the very next Ages, these Books were Translated into the *Syriac*, *Æthiopic* and *Latin* Tongues; which Versions are now extant, and do not any where differ from the *Greek* Books in any thing of Moment. And we have the Writings of those who were taught by the Apostles themselves, or their Disciples, who quote a great many Places of these Books in that Sense in which we now find them. Nor was there at that time, any One in the Church of so great Authority, as to have been Obeyed, if he had designed to alter any thing; as is sufficiently manifest from the Liberty taken by *Irenæus*, *Tertullian*, and *Cyprian*, to differ from those who were of the highest Rank in the Church. And after the Times now mentioned, many Others followed, who were Men of great Learning, and as great Judgement; who, after a diligent Inquiry, received these Books, as retaining their Original Purity. And further, what we now said concerning the different Sects of Christians, may

† *Can be falsified, &c.*] That is, so as that it should run through all the Copies, and corrupt all the Versions; for otherwise Wicked Men, who are obstinately bent on their Opinions, may here and there corrupt their own Copies; as not only *Marcion* did, but also some Library-keepers, who had a better Apprehension; as we have shown in our *Ars Critica*, Part III. Sect. 1. C. XIV. *Le Clerc.*

may be applyed here also; that all of them, at least all that own God to be the Creator of the World, and Christ to be a New Law-giver, make use of these Books as we now have them. If any attempted to put in any thing, they were accused of Forgery by the rest. And that no Sect was allowed the Liberty to alter these Books according to their own Pleasure, is sufficiently evident from hence, that all Sects fetched their Arguments against the rest from hence. And what we hinted concerning the Divine Providence, relates as much to the principal Parts, as to the whole Books; that it is not agreeable thereto, that God should suffer so many thousand Men, who were regardful of Piety, and sought after Eternal Life with a Sincere Intention, to fall into an Error that they could not possibly avoid. And thus much may suffice for the Books of the New Testament, which if they were alone extant, were sufficient to teach us the True Religion.

#### § XVI. *The Authority of the Books of the Old Testament.*

Now since God has been pleased to leave us the Records of the *Jewish* Religion, which was True of Old, and affords no small Testimony to the Christian Religion; it is not foreign to our Purpose, to see upon what Foundation the Credibility of these is built. That these Books are theirs to whom they are ascribed, appears in the same manner, as we have proved of Our Books. And they whose Names they bear, were either Prophets, or Men worthy of Belief; such as *Esdra*s, who is supposed to have Col-

collected them into one Volume, at that time when the Prophets *Haggai*, *Malachi*, and *Zacharias* were yet alive. I will not here repeat what was said before, in Commendation of *Moses*. And not only that first Part delivered by *Moses*, as we have shewn in the first Book, but the later History is confirmed by many *Pagans*. † Thus the *Phœnician Annals* mention the Names

of

† Thus the *Phœnician Annals*, &c.] See what *Josephus* cites out of them, Book VIII, ch. 2. of his *Ancient History*; where he adds, that if any one would see the Copies of those Epistles, which *Solomon* and *Hirom* wrote to each other, they may be procured of the Publick Keepers of the Records at *Tyrus*, (we must be cautious how we believe this; however see what we have said upon 1 Kings V. 3.) There is a remarkable place concerning *David*, quoted by *Josephus*, Book VII. ch. 6. of his *Ancient History*, out of the IVth of *Damascenus's History*. A long while after this, there was a certain Man of that Country who was very powerful, his Name was *Adadus*, who Reigned in *Damascus*, and the other Parts of *Syria*, except *Phœnice*: He waged War with *David King of Judæa*, and having fought many Battles, the last was at *Euphrates*, where he was overcome: He was accounted one of the best of Kings for Strength and Valour: After his Death, his Children Reigned for Ten Generations, each of them continuing his Father's Government and Name;

in the same manner as the *Egyptian Kings* are called *Ptolemy's*. The third being the most Potent of them all, being willing to recover the Victory his Grandfather had lost, made War upon the Jews, and laid waste that which is now called *Samaria*. The first part of this History we have in 2 Sam. VIII. 5. 1 Chron. XVIII. and the latter Part in 1 Kings XX. where see *Josephus*. This *Adadus* is called by *Josephus*, *Adar*: and *Adorus* by *Justin*, out of *Tragus*. *Eusebius* in his *Gospel Prepar.* Book IV. ch. 30. tells us more things concerning *David*, out of *Eupolemus*. And the forementioned *Josephus*, in the same chap. and in his list against *Appion*, brings this place out of *Dius's Phœnician History*. After *Abibalus's Death*, his Son *Hirom* Reigned; this Man increased the Eastern Part of the City, and much enlarged the City; and he joyned *Jupiter Olympius's Temple* to the City, which before stood by it self in an Island, by filling up the space between; and he Adorned it with the Gifts of Gold offered to the Gods; he also went up to *Libanus*, and cut down Wood to Adorn

dorn.

of David and Solomon, and the League they made

down the Temple with. And they say that Solomon, who Reigned in Jerusalem, sent Riddles to Hirom, and received some from him; and he that could not resolve the Riddles, was to pay a large Sum of Money. Afterwards Abdemonus, a Man of Tyrus, resolved the Riddles that were proposed, and sent others, which Solomon not resolving, paid a large Sum of Money to Hirom. He afterwards adds a famous place of Menander the Ephesian, who wrote the Affairs of the Greeks and Barbarians. After Abibabius's Death, his Son Hirom succeeded in the Government; he lived thirty four Years, and enclosed the large Country, and Erected the Golden Pillar in Jupiter's Temple. He afterwards cut down Wood from the Mountain called Libanus, Cedar-Trees for the Roof of the Temple, and pulled down the Old Temple, and Built New. He consecrated the Groves of Hercules and Astarte. He first laid the Foundation of Hercules's, in the Month Peritius, and afterwards Astarte's, about the time that he invaded the Tityans for not paying Tribute, and returned from subjeeting them. About this time there was one Abdemonus a Young Man, who overcame in explaining the Riddles proposed by Solomon, the King of Jerusalem. The time from this King, to the Building of Carthage, is reckoned thus. After Hirom's Death, Belea-

zar his Son succeeded in the Kingdom; who Lived forty three Years, and Reigned seven. After him was his Son Abdastratus, who lived twenty nine Years, and Reigned nine. This Man was Slain by the four Children of his Nurse, who laid in Ambush for him; the Eldest of which Reigned twelve Years. After these, was Astartus, the Son of Delaastartus, who lived fifty four Years, and Reigned twelve. After him came his Brother Asergmus, who lived fifty four Years, and Reigned nine: This Man was killed by his Brother Pheletes, who seized the Kingdom, and Reigned eight Months; he lived fifty Years; He was Slain by Ithobalus, the Priest of Astarte, who Reigned thirty-two Years, and lived sixty eight. He was succeeded by his Son Badezorus, who lived forty five Years, and Reigned six. His Successor was Matgemus his Son, who lived thirty two Years, and Reigned nine: He was succeeded by Pygmalion, who lived fifty six Years, and Reigned forty-seven. In his seventh Year, his Sister, who fled from him, Built the City of Carthage in Lybia. Theophilus Antiochenus, in his third Book to Autolycus, has set down this place of Menander, but has contracted it. Tertullian in his Apology, ch. 19. says, We must look into the Records of the most Ancient Nations, Egyptians, Chaldeans, Phœnicians, by whom we are supplied with Knowledge.

The



made with the Tyrians. And Berosus, as well

as

The Egyptian Manethon, or Chaldean Berosus, or Phœnician Hirom, King of Tyre; and their Followers, Mendefius Ptolomæus, and Menander Ephesius, and Demetrius Phalereus, and King Juba, and Apion and Thallus. This Hirom, and Solomon, who was Cotemporary with him, are mentioned also by Alexander Polyhistor, Menander Pergamenus, and Latus in the Phœnician Accounts, as Clemens affirms, Strom. I. whence we may correct Tatian, who wrote Χάι-  
 τος, Chatus, for Λάιτος, Latus, who is reported to have Translated into Greek, what Theodotus, Hypsicrates, and Mochus wrote about Phœnicia. The memory of Hazael King of Syria, whose Name is in 1 Kings XIX. 15. 2 Kings VIII. 11. XII. 17. XIII. 3. 24. is preserved at Damascus, with Divine Worship, as Josephus relates, Book IX. ch. 2. of his Ancient History. The same Name is in Justin, out of Trogus. Concerning Salmanasar, who carried the Ten Tribes into Captivity, as it is related in 2 Kings XVIII. 3. &c. and who took Samaria, 2 Kings XVIII. 9, there is a Place of Menander Ephesius, we before spoke of, in Josephus Book IX. chap. 14. Elulzus Reigned thirty six Years; this Man with a Fleet reduced the Citizans, who revolted from him. But the King

of Assyria sent against them, and brought War upon all Phœnicia; and having made Peace with them all, returned back again. But Sidon, Arce, Palmyrus, and many other Cities who had yielded themselves to the King of Assyria, revolted from the Tyrian Government; for the Tyrians not submitting, the King of Assyria returned upon them again, after he had received from the Phœnicians sixty Ships and eight hundred Rowers. Against which, the Tyrians coming out with twelve Ships, broke their Enemies Ships in Pieces, and took five hundred Men Prisoners; hereupon the Price of every thing was raised in Tyrus. Then the King of Assyria departed, and placed Guards upon the River, and upon the Water-Pipes, that they might hinder the Tyrians from drawing any; and this they did for five Years, and they were forced to drink out of Wells which they digged. Josephus adds in the same place, that Salmanasar, the Name of this King, remained till his time in the Tyrian Records. Sennacherib, who subdued almost all Judæa, except Jerusalem, as it is related, 2 Kings XVIII. 13. 2 Chron. XXXII. 1. Isaiah, XXXVI. 1, his Name and Expeditions into Asia and Egypt are found in Berosus's Chaldeicks, as the same Josephus testifies, Book X. ch. 1. and Herodotus in his IId Book, mentions the same Sennacherib, and calls him King of the Arabi-

as

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as the Hebrew Books, mention \* Nabuchadonosar,

and Assyrians. Baladan King of Babylon is mentioned in 2 Kings XX. 12. and Isaiah XXXIX. And the same Name is in Berosus's Babylonicks, as Josephus testifies in his Ancient History, Book X. ch. 3. Herodotus mentions the Battel in Magaddo, in which Necho King of Egypt overcame the Jews; (which History is in 2 Chron. XXXV. 22. Zach. XII. 1.) in the foresaid 11d Book, in these Words. And Necho encountered the Syrians, (for so Herodotus always calls the Jews, as do others also,) in a Land Fight, and overcame them in Magdolos.

\* Nabuchadonosar, &c.] Concerning him, Josephus has preserved us a Place of Berosus, in the Xth of his Ancient History, and in his 11th Book against Appion; which may be compared with Eusebius, who in his Chronicon about these Times, and in his Prepar. Book IX. ch. 40 and 41, produces this and the following place of Abydenus. Nabopallanus his Father hearing that he who was appointed Governor over Egypt, and the Places about Calo-Syria and Phœnice, had revolted, being himself unable to bear Hardships, he invested his Son Nabochodonosor, who was a Young Man, with part of his Power, and sent him against Him. And Nabochodonosor coming to a Battel with the Rebel, smote him, and took him, and reduced

the whole Land to his Subjection again. It happened about this time, that his Father Nabopallanus fell Sick, and Dyed, in the City of the Babylonians, after he had Reigned twenty nine Years. Nabochodonosor in a little time hearing of the Death of his Father, setting in order his Affairs in Egypt and the rest of the Country, and committing to some of his Friends the Power over the Captives of the Jews, Phœnicians, Syrians, and the People about Egypt, and every thing that was left of any use, to be conveyed to Babylon, he himself with a few, came through the Wilderness to Babylon; where he found Affairs settled by the Chaldeans, and the Government maintained under one of the most Eminent amongst them, so that he Inherited his Father's Kingdom entire; and having taken a View of the Captives, he ordered them to be dispersed by Colonies, throughout all the proper Places in the Country about Babylon. And he Richly Adorned the Temple of Belus and others, with the Spoils of the War; and he renewed the Ancient City of Babylon, by adding another to it; so as that afterwards in a Siege, the River might never be turned out of its Course to Assault the City. He also encompassed the City with three Walls within, and three without, some made of Tile and Pitch, others of Tile alone. The City being thus well Walled,

Walled, and the Gates beautifully adorned, he added to his Father's Palace a New one, far exceeding it in Height and Costliness; to relate the Particulars of which would be tedious. However, as exceeding great and beautiful as it was, it was finished in fifteen days; on this Palace he built very high Walks of Stone, which to the Sight appeared like Mountains, and Planted them with all sorts of Trees, and made what they call a Pensile Garden, for his Wife, who was brought up in Media, to delight her Self with the Prospect of the Mountainous Country. After he had begun the forementioned Wall, he fell Sick and Dyed, after he had Reigned forty three Years. This Wife of Nabuchodonosar, is Nitocris, according to Herodotus in his 1st Book, as we learn from the great Scaliger, in his famous Appendix to the Emendation of Time. These things are explained by Curtius, in his Vth Book, to which I refer you; and partly by Strabo, Book XV. and Diodorus Book II. Berossus, out of whom we have quoted these and those before, was the Priest of Belus, after Alexander the Great's Time; to whom the Athenians erected a Statue with a Golden Tongue, in the publick Gaming Place, for his Divine Predictions. This is mentioned by Pliny, Book VII. ch. 37. of his Natural History. Athenæus in his XVth, calls his Book *Babylonica*. Tatian (who himself also affirms that Berossus mentions Nabuchodonosar,) and Clemens call it

*Chaldaica*. King Juba confesses that he took out hence what he wrote concerning the Affairs of Syria, as Tatian observes. He is also mentioned by Vitruvius, and Tertullian in his Apology, and by the Writer of the *Alexandrian Chronicon*. Eusebius, both in his *Chronicon*, and in the end of the IXth of his *Preparat.* tells us that Nabuchodonosar is mentioned also in *Abydenus*, who wrote of the *Assyrians*; The Words are these. Megasthenes says, that Nabuchodrosorus was stronger than Hercules, and waged War against Libya and Iberia, and having overcome them, he Planted them in several Colonies on the right Shore of the Sea. And the Chaldeans relate moreover concerning him, that as he was going into his Palace on a certain time, he was Inspired by a God, and spake the following Words. Nabuchodrosorus foretel a sad Calamity that will befall you, O Babylonians; which neither Belus our Forefather, nor Queen Beltis could persuade the Fates to avert: There shall come a Persian Mule, who assisted by your Gods, shall bring Slavery upon you; Medus, the Glory of the Assyrians, will also help to do this. I wish that before he betrays his Countrymen, some Charybdis, or Sea, would swallow him up and destroy him; or that he were directed another way, through the Wilderness, where there are no Cities, or Footsteps of Men where the wild Beasts feed, and the Birds fly about: That he might wander Solitary amongst the Rocks and Dens, and that a happy End had

overtaken me, before these things were put into my Mind. Having Prophefied this, he suddenly disappeared. Compare this last with that which is said of this Nabuchodonosor, in the Book of Daniel; the first out of Megasthenes, we have also in Josephus, Book X. ch. II. of his Ancient History; and he says it is in the IVth of his Indian History. Eusebius likewise has this concerning Nabuchodonosor, out of Abydenus. It is reported (of the Place where Babylon stands) that at first it was all Water, called Sea, but Belus drained it, and allotted to every one his Portion of Land, and compassed Babylon with a Wall, which Time has worn out. But Nabuchodonosor Walled it again, which remained till the Macedonian Empire; and it had Brazen Gates. And a little after: When Nabuchodonosor came to the Government, in sixteen Days time he Walled Babylon with a triple Wall, and he turned out of their Course the Rivers Armacale and Acracanus, which is an Arm of Euphrates. And for the City of the Sipparenians, he digged a Poole forty Furlongs round, and twenty Fathom deep; and made Sluices to open, and Water the Fields: They call them Guides to the Aqueducts. He also Built up a Wall to exclude the Red Sea; and he Rebuilt Tenedon, to hinder the Incursions of the Arabians; and he Planted his Palace with Trees, called the Pensile Gardens. Compare this with Dan. IV. 27. And Strabo Book XV, quotes these Words

also out of the same Magasthenes. Nabuchodonosor, whose Fame amongst the Chaldeans is greater than Hercules, went as far as the Pillars. There were others who touched upon the History of this King, but we have only the Names of them remaining. Diocles in the II<sup>d</sup> of his Persian History, and Philostratus in that of the Indians and Phanicians, who says that Tyrus was Besieged by him XIII Years, as Josephus tells us in the forecited place of his Ancient History, and in his 1st Book against Appion, where he quotes the following Words out of the publick Acts of the Phanicians. When Ithobalus was King, Nabuchodonosor Besieged Tyrus thirteen Years. After him, Baal Reigned ten Years; after him, Judges were appointed to govern Tyrus. Ecnibalus, the Son of Baslacus, two Months; Chelbes, the Son of Abdaius, ten Months; Abbarus the High Priest three Months; Murgonus, and Gerastratus, the Sons of Abdelinus, were Judges six Years; betwixt whom, Balatqrus Reigned one. After his Death, they sent and fetched Cerebalus from Babylon; he Reigned four Years. After his Death, they sent for his Brother Hirom, who Reigned twenty Years. In his Time, Cyrus the Persian Flourished. For the exact agreement of this Computation with the Sacred Books, see Josephus in the forecited Book against Appion: Where follows in Josephus, these Words concerning Hecateus. The Persians, says he, dyed many  
 1 Millions



far, \* and other Chaldeans. † Vaphres the King of

Millions of us to Babylon. And concerning the War of Sennacherib, and Nebuchadonassar's Captivity, see the Place of Demetrius in Clemens, Strome I.

\* And other Chaldeans, &c.]

After the forecited Words of Berosus, follow these, according to Josephus, in both the places now mentioned. His Son Evilmaradoch was made Head of the Kingdom, he regulated Matters unjustly and wantonly; after he had Reigned two Years, he was Treacherously Slain by Neriglissoroorus, who married his Sister; after his Death, Neriglissoroorus, who had killed him, Possessed the Government, and Reigned four Years. His Son Laborosorarchodus a Youth, Reigned nine Months; but because there appeared in him many Evil Dispositions, he was slain by the Treachery of his Friends. After his Death, they who killed him, agreed to devolve the Government upon Nabonnedus, a certain Babylonian, who was also one of the Conspirators. In this Reign, the Walls of the City Babylon along the River were Beautified with burnt Brick and Pitch. In the seventeenth Year of his Reign, Cyrus came out of Persia with a great Army, and having subdued all the rest of Asia, he came as far as Babylon; Nabonnedus hearing of his coming, met him with a great Army also, but he was overcome in the Battel, and fled away with a few, and shut up himself in the City of the

Borsippeni. Then Cyrus having taken Babylon, ordered the outward Walls of the City to be rased, because the People appeared to be very much given to change, and the Town hard to be taken; and went from thence to Borsippus, to Besiege Nabonnedus; but he not enduring the Siege, yielded himself immediately; whereupon Cyrus treated him kindly, and giving him Carmania to dwell in, he sent him out of Babylon; and Nabonnedus passed the remainder of his Days in that Country, and died there. Eusebius, in the forementioned place, has preserved the following Words of Abydnus, immediately after those now quoted concerning Nabuchodonosor. After him Reigned his Son Evilmaraduchus: his Wife's Brother Neriglissarus, who slew him, left a Son whose Name was Labossorascus. He dying by a Violent Death, they made Nabonidachus King, who was not Related to him. Cyrus, when he took Babylon, made this Man Governor of Carmania. This Evilmaraduch is mentioned by Name in 2 Kings XXV. 27. Concerning the rest, see Scaliger. That of Cyrus taking Babylon, agrees with this of Herodotus. So Cyrus made an Irruption as far as Babylon; and the Babylonians having provided an Army, expected him: As soon as he approached the City, the Babylonians Fought with him; but in

of Egypt in *Jeremiah*, § is the same with *Apries* in *Herodotus*. And the *Greek Books* † are filled with *Cyrus* and his Successors ‡ down to *Darius*; and *Josephus* in his Book against *Appion*, quotes many other things relating to the Jewish Nation: to which may be added what we above took  
§ out

save themselves from being Beaten, they shut themselves up in the City. Compare this with the List of *Jeremiah*, 20, 30, 31. Concerning the Flight at *Borsippe*, see *Jeremiah* LI. 30. Concerning the drying up the Rivers Channel, *Herodotus* agrees with *Jeremiah*, LI. 39. The Words of *Herodotus* are, He divided the River, bringing it to a standing Lake, so that he made the Ancient Current passable, having diverted the River. It is worth considering, whether what *Diodorus* relates in his second Book concerning *Belshis* the Chaldean, may not have respect to *Daniel*, whose Name in Chaldee was *Belteshazzar*, *Dan.* I. 7.

† Vaphres the King of Egypt, &c.] So the Seventy and *Eusebius* Translate the Hebrew Word *צפּוּר* *Chephre*. He was cotemporary with *Nabuchodonosor*.

§ Is the same with *Apries* in *Herodotus*, &c.] Book II.

† Are filled with *Cyrus*, &c.] See the Places already quoted, and *Diodorus Siculus*, Book II. and *Ctesias* in his *Persicks*; and *Justin*, Book IV. ch. 3. and the following. The Foundation of the Temple of *Jerusalem*

was laid in *Cyrus's* time, and was finished in *Darius's*, according to *Berosus*, as *Theophilus Antiochenus* proves.

‡ Down to *Darius*, &c.] *Codemannus*. See the Forementioned Persons, and *Aschylus's* account of *Persia*, and the Writers of the Affairs of *Alexander*. In the time of this *Darius*, *Jaddus* was the High Priest of the Hebrews, *Nehem.* XII. 22. the same that went out to meet *Alexander* the Conqueror, according to the Relation of *Josephus*, in his *Antient History*, Book XI. 8. At this time lived *Hecataeus Abderita*, so famous in *Plutarch*, in his Book concerning *Isis*, and in *Luertius* in *Pyrrho*; he wrote a single Book concerning the Jews, whence *Josephus* in Book II. against *Appion*, took a famous Description of the City and Temple of *Jerusalem*; which place we find in *Eusebius*, Book IX. ch. 9. of his *Gospel Preparation*; and in each of them there is a place of *Clearchus*, who commends the Jewish Wisdom in the Words of *Aristotle*. And *Josephus* in the same Book names *Theophilus*, *Theodoret*,  
I 2 *Mnaseas*,

§ Out of *Strabo* and *Trogus*. But there is no Reason for us Christians to doubt of the Credibility of these Books, because there are Testimonies in our Books, out of almost every one of them, the same as they are found in the Hebrew. Nor did Christ, when he reprov'd many things in the Teachers of the Law, and in the Pharisees of his time, ever accuse them of falsifying the Books of *Moses* and the Prophets, or of using Supposititious or altered Books. And it can never be proved or made credible, that after Christ's Time the Scripture should be corrupted in any thing of Moment, if we do but consider how far and wide the Jewish Nation, who every where kept those Books, was dispersed over the whole World. — For first the ten Tribes were carried into *Media* by the *Affyrians*, and afterwards the other two. And many of these fixed themselves in foreign Countries, after they had a Permission from *Cyrus* to return; \* the *Macedonians* invited them into *Alexandria* with great Advantages; the Cruelty of *Antiochus*, the Civil War of the *Asmonæi*, and the Foreign

*Mnaseas*, *Aristophanes*, *Hermogenes*, *Enemerus*, *Conon*, *Zopyrion* and others, as Persons who commended the Jews, and witnessed concerning the Jewish Affairs.

§ Out of *Strabo* and *Trogus*, &c.] Book I.

\* The *Macedonians* invited them, &c.] *Hecataeus* Transcribed by *Josephus*, in his 1st Book against *Appion*, speaking of the Jews. Not a few, (viz. Thousands, as appears from the foregoing Words) after the Death of *Alexander*,

went into *Egypt* and *Phœnicia*, by reason of the Commotions in *Syria*. To which we may add that of *Philo* against *Flaccus*. There are no less than ten hundred thousand Jews Inhabitants of *Alexandria*, and the Country about it, from the lower Parts of *Lybia*, to the Borders of *Ethiopia*. See moreover *Josephus*, Book XII. ch. 2, 3, and the following. Book XIII. ch. 4, 5, 6, 7, 8. XVIII. 10. And the Jews were free of *Alexandria*, *Josephus* XIV. 2.

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reign Wars of Pompey and Sossius, scattered a great many; † the Country of Cyrene was filled with Jews; ‡ the Cities of Asia, § Macedonia, \* Lycaonia, †† and the Isles of Cyprus, §\* and Crete, and others, were full of them; and that there was a vast number of them †\* in Rome, we learn from †§ Horace, \*† Juvenal, and §† Martial. It is impossible that such distant

† The Country of Cyrene was filled with Jews, &c.] See Josephus, Book XVI. 10. of his Ancient History. Acts VI. 9. XI. 20.

† The Cities of Asia, &c.] Josephus XII. 3. XIV. 17. XVI. 4. Acts XIX.

§ Macedonia, &c.] Acts XVII.

\* Lycaonia, &c.] Acts XIV. 18.

†† And the Isles of Cyprus, &c.] Acts XIII. 5.

§\* And Crete, &c.] II. 11.

†\* In Rome, &c.] Josephus XIV. 5. of his Ancient History. Acts XVIII. 2. XXVIII. 17.

†§ Horace, &c.] Book I. Sat. IV.

----- For we are many,  
And like the Jews will force  
you to our Party.

And Sat. V. ----- Let Circumcised Jews believe it.

And Sat. IX. ----- This is the thirtieth Sabbath, &c.

\*† Juvenal, &c.] Sat. IX.  
Some are of Parents born, who  
Sabbaths keep.

And what follows, Sat. XIV.

§† Martial, &c.] III. 4.  
The Sabbath-Keepers Fasts.

And in other places; as VII. 29, and 34. XI. 97. XII 57.

To which we may add that of Rutilius, Book I. of his Itinerary.

*I wish Judæa ne'er had been  
subdued*

*By Pompey's War, or Titus's Command.*

*The more suppress'd, the dire  
Contagion spreads,*

*The conquered Nation crush  
the Conqueror.*

Which is taken out of Seneca, who said of the same Jews; The Customs of the most wicked Nation have prevailed so far, that they are embraced all the World over, so that the Conquered give Laws to the Conquerors. The Place is in Augustin, Book IV. ch. 11. of his City of God; He calls them the most Wicked Nation only for this reason, because their Laws condemned the neglect of the Worship of one God, as we observed before; upon which account, Cato Major blamed Socrates. To which may be added the Testimony of Philo in his Embassy, of the vast extent of the Jewish Nation. That Nation consists of so great a Number of Men, that it does not, like other Nations, take up one Country only, and confine it self to that; but possesses almost



stant Assemblies should be imposed upon by any Art whatsoever, or that they should agree in a Falsity. We may add further, † that almost three hundred Years before Christ, by the Care of the *Egyptian* Kings, the *Hebrew* Books were translated into *Greek*, by those who are called the *Seventy*; that the *Greeks* might have them in another Language, but the Sense the same in the main; upon which Account they were the less liable to be altered. And the same Books were translated into *Chaldee*, and into the *Jerusalem* Language; that is, half *Syriac*; \* partly a little before, § and partly a little after Christ's Time. After which followed other *Greek* Versions, that of *Aquila*, *Symmachus* and *Theodotius*, which *Origen*, and others after him, compared with the *Seventy* Interpreters, and found no Difference in the History, or in any weighty Matters. *Philo* flourished in *Caligula's* Time, and *Josephus* lived 'till *Vespasian's*. Each of them quote out of the *Hebrew* Books, what we find at this Day. By this Time the Christian Religion began to be more and more spread,

† and

the whole World, for it over-spreads every Continent and Island, that they seem not to be much fewer than the Inhabitants themselves. *Dion Cassius* Book XXXVI concerning the Jewish Nation, says that though it has been often suppressed, it has increased so much the more, so as to procure the Liberty of Establishing its Laws.

† That almost three hundred

Years, &c.] See *Aristans* and *Josephus*, Book XII. 2.

\* Partly a little before, &c.] By *Onkelos*, and perhaps by *Jonathan*.

§ And partly a little after, &c.] By the Writer of the *Jerusalem Targum*, and by *Josephus Cacus*, or by him whoever he was, one Man or many, who Translated *Job*, *Psalms*, *Proverbs*, and what they call the *Hagiography*.

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† and many of its Professions were *Hebrews* :  
 † many had studied the *Hebrew Learning*, who  
 could very easily have perceived and discovered  
 it, if the Jews had received any thing that was  
 false, in any remarkable thing, I mean ; by  
 comparing it with more ancient Books. But  
 they not only do this, but they bring very many  
 Testimonies out of the Old Testament, plainly  
 in that Sense in which they are received amongst  
 the *Hebrews* ; which *Hebrews* may be convicted  
 of any Crime, sooner than (I will not say of  
 Falsity, but) of Negligence, in relation to these  
 Books ; § because they use to transcribe and  
 compare them so very scrupulously, that they  
 could tell how often every Letter came over.  
 We may add, in the last Place, an Argument,  
 and that no mean one, why the Jews did not  
 alter the Scripture designedly ; because the Chri-  
 stians prove, and as they think very strongly,  
 that their Master Jesus was that very Messiah  
 who

† And many of its Professors  
 were Hebrews, &c.] Or next  
 to Hebrews, as Justin who  
 was a Samaritan.

† Many had Studied the He-  
 brew Learning, &c.] As Ori-  
 gen, Epiphanius, and especial-  
 ly Hieronymus.

§ Because they use to Trans-  
 cribe, &c.] Josephus in his  
 1st Book against Appion. It is  
 very manifest by our Deeds, how  
 much Credit we give to our own  
 Writings ; for after so many  
 Ages past, no one has presumed  
 to add, take away, or change  
 any thing. See the Law. Dent.  
 IV. 1. and the Talmud, in-

scribed Scheknoth. (We are to  
 understand this of the Times  
 after the *Masora* ; for it was  
 otherwise before, in the time of  
 their Common-wealth ; and  
 after it was overturned by  
 the Chaldeans, they were not  
 so accurate as is commonly  
 thought. This is evident  
 from Lud. Capellus's Criticks  
 upon the Bible, and from the  
 Commentaries of Learned  
 Men upon the Old Testament,  
 and likewise from Grotius's  
 own Annotations. And we  
 also have shown it to be so,  
 on the Historical Books of  
 the Old Testament. Le Clerc.)

who was of old promised to the Fore-fathers of the *Jews*; and this from those very Books which were read by the *Jews*. Which the *Jews* would have taken the greatest Care should never have been, after there arose a Controversy between them and the Christians; if it had ever been in their Power to have altered what they would.

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**BOOK**

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BOOK the Fourth.

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§ I. *A particular Confutation of the Religions  
that differ from Christianity.*

THE fourth Book, (beginning with that Pleasure Men for the most part take at the sight of other Mens Danger, when they themselves are placed out of the reach of it;) shows that the principal Aim of a Christian ought to be, not only a Satisfaction upon his having found out the Truth himself, but also an Endeavour to assist others, who wander in various crooked Paths of Error, and to make them Partakers of the same Happiness. And this we have in some measure attempted to do in the foregoing Books, because the Demonstration of the Truth, contains in it the Confutation of Error: But however, since the particular sorts of Religion which are opposed to Christianity; as Paganism, Judaism or Mahometanism suppose; besides that which is common to all, have some particular Errors, and some special Arguments, which they use to oppose us with; I think it may not be foreign to our present Purpose, to attempt a particular Examination of every one of them; in the mean time beseeching our Readers to free their Judgment

I 5 from



from Inclination and Prejudice, which clogg the Understanding ; that they may the more impartially determine concerning what is to be said.

§ II. *And first of Paganism. That there is but One God. That created Beings are either good or bad. That the good are not to be worshipped without the Command of the Supreme God.*

AND first against the Heathens, we say, if they suppose many Gods eternal and equal, this is sufficiently confuted in the first Book, where we have shown there is but one God the Cause of all Things. If by Gods they mean created Beings superior to Man, these are either good or bad ; if they say they are good, they ought in the first place to be very well assured of this, \* lest they fall into great Danger, by entertain-  
ing

\* *Lest they fall into great Danger, &c.* ] 2 Cor. XII. 14. Porphyry in his second Book about abstaining from eating Animals, says that By those who are contrary (to the Gods,) all Witchcraft is performed ; for both These and their Chief is Worshipped by all such as work Evil upon Mens Fancies by Inchantments ; for they have a Power to deceive by working strange things : By them Evil Spirits prepare Philtres, and Love-Potions ; all Incontinence and Love of Riches and Honour, and especially Deceit, proceed from them ; for it is Natural to them to Lye ; they are

willing to be thought Gods ; and the Highest in Power of them, to be esteemed God. And afterwards concerning the Egyptian Priests ; These put it past all Dispute that there are a kind of Beings, who give themselves up to deceive ; of various Shapes and Sorts ; Dissemblers, sometimes assuming the Form of Gods or Demons, or of Souls of Dead Men ; and by this means they can effect any seeming Good or Evil : But as to things really Good in themselves, such as those belonging to the Soul ; of producing these they have no Power, neither have they any Knowledge of them ; but they  
abuse

ing Enemies instead of Friends, Deserters instead of Ambassadors. And Reason also demands that there should be some manifest Difference in the Worship, betwixt the Supreme God and these Beings: And further, we ought to know of what Rank these Beings are, what Benefit we may expect from any of them, and what Honour the Supreme King would have us pay to them. All which Things being wanting in their Religion, it sufficiently appears from thence, that there is nothing of Certainty in it; and it would be much safer for them to betake themselves to the Worship of the one Supreme God; † which even *Plato* owned to be the Duty of a Wise Man; because as good Beings are the Ministers of the Supreme God, ‡ they cannot but be assisting to such as are in Favour with God.

§ III. *A Proof that evil Spirits were worshipped by the Heathen, and the Unworthiness of it shown.*

BUT that the Spirits, to which the Heathen paid their Worship, were evil, and not good, appears

abuse their Leisure, mock others, and hinder those who walk in the Way of Virtue. They are filled with Pride, and Delight in Perfumes and Sacrifices. And *Arnobius* Book IV, against the Gentiles. Thus the Magicians, Brethren to the Soothsayers, in their Actions mention certain Beings opposite to God, who often impose upon Men for True Gods. And these are certain Spirits of grosser Matter, who feign themselves to be Gods. Not to Transcribe too much,

we find something to the same purpose in *Jamblichus*, concerning the Egyptian Mysteries, Book III. ch. 33. and Book IV. ch. 17.

† Which even *Plato* owned, &c.] Jupiter is Worshipped by us, and other Gods by others. The Words are quoted by *Origen*, in his VIIIth Book against *Celsus*.

‡ They cannot but be assisting, &c.] This is very well prosecuted by *Arnobius*, Book III.

appears from many substantial Arguments. First, § because they did not direct their Worshippers to the Worship of the Supreme God; but did as much as they could to suppress such Worship, or at least were willing in every thing to be equal'd with the Supreme God in Worship. Secondly, because they were the Cause of the greatest Mischiefs coming upon the Worshippers of the one Supreme God, provoking the Magistrates and the People to inflict Punishments upon them: For, though they allowed their Poets the Liberty to celebrate the Murders and Adulteries of their Gods; and the *Epicureans* to banish the Divine Providence out of the World; nor was there any other Religion so disagreeable in its Rites, but they admitted it into their Society, as the *Egyptian*, *Phrygian*, *Greek* and *Thuscan* Rites at *Rome*; † yet the *Jews* were every where ridiculed, as appears from their Satyrs and Epigrams, \* and were sometimes banished; and † the Christians had moreover the most cruel Punishments inflicted upon them: For which there can be no other Reason assigned, but because these two Sects worshipped one

§ Because they did not direct, &c.] This is very well managed by *Augustin*, Book X. ch. 14, 16, 19. of his City of God.

† For the Jews were every where ridiculed, &c.] As being Cropt, Circumcised, Sabbath-keepers, Worshippers of the Clouds and Heavens, merciful to Swine.

\* And were sometimes Banished, &c.] *Josephus* XVIII. 5. *Tacitus*, Annal II. *Seneca*, E-

pist. CIX. *Acts* XVIII. 1. *Suetonius* in *Tiberius*, chap. XXVI.

† And the Christians had moreover, &c.] *Tacitus*, Annal XV. to which that of *Juvenal* relates.

---- You like a Torch shall Burn,

As they who flaming stand  
sifted with Smoke,  
And with their Body's Print  
have marked the Ground.

one God, whose Honour their received Gods opposed, being more jealous of him than of one another. Thirdly, from the manner of their Worship, such as is unworthy of a good and virtuous Mind; (\*) by humane Blood, † by naked Mens running about their Temples, § by Games and Dancings filled with Uncleanneſs; ſuch as are now to be ſeen amongſt the People of *America* and *Africa*, overwhelmed in the Darkneſs of Heatheniſm. Nay, more than this, there were of old, and ſtill are, People, who worſhip evil Spirits, which they know and own to be ſuch; ‡ as the *Arimanes* of the *Persians*, the *Cacodemons* of the *Greeks*, † and the *Veſjoves* of the *Latins*; and ſome of the *Ethiopians* and *Indians* Now have others; than which nothing can be imagined more impious. For what elſe is Religious Worſhip, but a Teſtimony of the exceeding Goodneſs which you acknowledge to be in him whom you worſhip? Which, if it be paid to an evil Spirit, is falſe and counterfeit, and comprehends in it the Sin of Rebellion; becauſe the Honour due to the King is not only taken from him, but transferred to a Deſerter and his Enemy. / And it is a fooliſh Opinion

(\*) By *Humane Blood*, &c.] See what was ſaid of this, Book II.

† By *Naked Mens running about*, &c.] As in their Rites dedicated to *Pan*. See *Livy*, Book I. *Plutarch* in *Antoninus*, and others.

§ By *Games and Dancings*, &c.] As in the Rites of *Flora*. See *Ovid's Faſti*, Book IV. and *Tatian*, and *Origen* in his VIIth againſt *Ceſtus*.

‡ As the *Arimanes* of the *Persians*, &c.] See *Plutarch's Iſis and Oſiris*, and *Diogenes Laertius* in his Preface. (See alſo *Thomas Stanley*, of the *Philofophy of the Persians*; and our *Observations upon the Word Arimanes* in the Index. *Le Clerc*.)

† And the *Veſjoves* of the *Latins*, &c.] *Cicero*, Book III. of the *Nature of the Gods*.



Opinion to imagine that a good God will not revenge this, because that is not agreeable to his Goodness; \* for Clemency, if it be reasonable, hath its proper Bounds; and where the Crimes are very great, Justice it self forces Punishment, as it were necessarily: Nor are they less blameable, who say they are driven by Fear to pay Obedience to evil Spirits; for he who is infinitely good, is also in the highest Degree ready to communicate; and therefore all other Beings were produced by him: And if it be so, it will follow that he has an absolute Right over all Creatures as his own Workmanship; so that nothing can be done by any of them, if he desires to hinder it: Which being granted, we may easily collect, that evil Spirits cannot hurt him who is in Favour with the most High God, who is infinitely good; any further than That God suffers it to be done for the sake of some Good. Nor can any thing be obtained of evil Spirits, which ought not to be rejected; § because a bad Being when he counterfeits one that is good, is then worst; † and the Presents of Enemies are only Snares.

§ IV. *Against the Heathen Worship paid to departed Men.*

THERE have been, and now are, Heathen who say they pay Worship to the Souls of Men departed

\* For Clemency if it be reasonable, &c.] How can you Love, unless you be afraid not to Love? Tertullian 1. against Marcion.

§ Because a bad Being, &c.]

See the Verses of Syrus the Mimick.

† The Presents of Enemies are Snares, &c.] Sophocles.

Enemies Gifts are no Gifts, no advantage.

departed this Life. But here in the first place, this Worship is also to be distinguished, by manifest Tokens, from the Worship of the Supreme God: Besides, our Prayers to them are to no Purpose, if those Souls cannot assist us in any thing; and their Worshipers are not assured of this, nor is there any more Reason to affirm that they can, than that they cannot: And which is worst of all, is, that those Men who are thus had in Honour, are found to have been Men remarkable for very great Vices. A drunken *Bacchus*, an effeminate *Hercules*, a *Romulus* unnatural to his Brother, and a *Jupiter* as unnatural to his Father. So that their Honour is a Reproach to the true God, and that Goodness which is well pleasing to him; † whilst it adds a Commendation from Religion, to those Vices which are sufficiently flattering of themselves.

§ V. *Against the Worship given to the Stars and Elements.*

\* MORE ancient than this was the Worship of the Stars, and what we call the Elements, Fire,

† Whilst it adds a Commendation, &c.] See an Example hereof in Terence's Eunuch, Act III. Scene V. Cyprian, Epist. II. They imitate those Gods they Worship; those Wretches commit Religious Crimes. Augustine, Epist. CLII, Nothing renders Men so unsociable for perverseness of Life, as the Imitation of those whom they commend and describe in their Writings. Chalcidius in

Timæus; So it comes to pass, that instead of that Gratitude that is due to Divine Providence from Men, for their Original and Birth; they return Sacrilege. See the whole place.

\* More Ancient than this, &c.] There are Reasons to persuade us that Idolatry began with the Worship of Angels and the Souls of Men, as you may see

Fire, Water, Air and Earth; Which was indeed a very great Error. For Prayers are a principal part of religious Worship, which to put up to any but Beings that have Understanding, is very foolish; and that what we call the Elements are not such, is evident in a good Measure from Experience. If any one affirms otherwise of the Stars, he has no Proof of it, because no such thing can be gathered from their Operations, which are the only Signs to judge of Beings by. But the contrary may be sufficiently collected from the Motion of them, which is not various, like that of Creatures endued with Freedom of Will, § but certain and determinate. We have elsewhere shown, that the Course of the Stars is adapted to the use of Man; whence Man ought to acknowledge, that he in his better Part, bears a nearer Resemblance to God, and is dearer to him; and therefore ought not to derogate so much from his own high Birth, as to put himself under those things which God has given him; and he ought to give God thanks for them, which is more than they can do for themselves, or at least more than we are assured of.

§ VI. *Against the Worship given to Brute Creatures.*

BUT that which is of all things most abominable, is, that some Men, particularly the Egyptians,

see in the Index to the Oriental Philosophy, at the word *Idololatria. Le Clerc.*

§ But certain and determinate, &c.] By which Argu-

ment, a certain King of Peru, was persuaded to deny that the Sun could be a God. See the History of the Incas.

*Egyptians*, \* fell to the Worship even of Beasts. For, though in some of them there do appear as it were some Shadow of Understanding, yet it is nothing compared with Man; for they cannot express their inward Conceptions, either by distinct Words or Writings; nor do they perform Actions of different Kinds, nor those of the same Kind in a different Manner; and much less can they attain to the Knowledge of Number, Magnitude, and of the Cœlestial Motions. But on the other hand, † Man by his Cunning and Subtilty can take the strongest Creatures, wild

\* Felt to the Worship even of Beasts, &c.] Concerning whom, *Philo* in his Embassy says, They esteem Dogs, Wolves, Lions, Crocodiles, and many other wild Creatures in the Water and on the Land, and Birds, as Gods. To which may be added a long Discourse of this Matter, in the 1st Book of *Diodorus Siculus*.

† Man by his Cunning and Subtilty, &c.] *Enripides* in *Æolus*;

Man has but little Strength, Yet can, by various Arts, Tame the wildest Creature, In Sea, or Earth, or Air.

And *Antiphon*.

They us in Strength, we them in Art, exceed.

Which affords us no bad Explication of *Genesis* I. 26. and *Psalms* VIII. 8. He that desires a larger Discourse of this Matter, may look into *Oppianus*, in the beginning of his Vth Book of Fishing, and *Basil's* Xth Homily on the

Six Days Creation. *Origen* in his IVth Book against *Celsus*, has these Words. And hence you may learn, for how great a Help our Understanding was given us, and how far it exceeds all the Weapons of Wild Beasts; for our Bodies are much weaker than those of other Creatures, and vastly less than some of them; yet by our Understanding, we bring Wild Beasts under our Power, and hunt huge Elephants: and those whose Nature is such, that they may be Tamed, we make subject to us; and those that are of a different Nature, or the Taming of which seems to be of no use to us, we manage these Wild Beasts with such Safety, that as we will, we keep them shut up, or, if we want their Flesh for Meat, we kill them as we do other Creatures that are not Wild. Whence it appears, that the Creator made all living Creatures subject to Him who is endued with Reason,



wild Beasts, Birds, or Fishes; and can in some measure bring them under Rules, as Elephants, Lyons, Horses, and Oxen; he can draw Advantage to himself out of those that are most hurtful, as Physick from Vipers; and this Use may be made of them all, which themselves are ignorant of, that by viewing the Structure and Situation of the Parts of their Bodies, and comparing together their several Species and Kinds, he learns his own Excellency, and how much more perfect and noble the Frame of humane Body is than others; which, if rightly considered, is so far from inclining him to worship other Creatures, that he may rather think himself appointed their God in a manner, under the Supreme God.

§ VII. *Against the Worship given to those things which have no real Existence.*

WE read that the *Greeks* and *Latins*, and others likewise, worshipped things, which had no real Existence, but were only the Accidents of other things. For, not to mention those mad Things, † Feavour, Impudence, and such like; Health is nothing else but a just Temperature of the Parts of the Body; and good Fortune, a Correspondence of Events with the Wishes

son, and a Nature capable of understanding Him. Claudius Neopolitanus, in Porphyry's 1st Book against eating living Creatures, speaks thus concerning Man. He is Lord or

ver all Creatures void of Reason, as God is over Men.

† Feavour, Impudence, and such like. &c.] See Tully's 1st Book of Laws.

Wishes of Men : And the Affections, such as Love, Fear, Anger, Hope, and the like, arising from the Consideration of the Goodness or Badness, the easiness or Difficulty of a thing ; are certain Motions in that Part of the Mind, which is most closely connected with the Body by the Blood ; and they have no Power of their own, but are subject to the Command of the Will, which is Mistress of them, at least as far as respects their Continuance and Direction. So likewise the Virtues, which have different Names. Prudence, which consists in the choice of what is profitable ; Fortitude, in undergoing Dangers ; Justice, in abstaining from what is not our own ; Temperance, in moderating Pleasure, and the like : There is also a certain Disposition or Inclination towards that which is right, which grows upon the Mind by long Exercise, which, as it may be increased, so it may be diminished by Neglect, nay, it may entirely be destroyed in a Man. § And Honour, to which we read of Temples being dedicated, is only the Judgment of one concerning another, as endued with Virtue ; which often happens to the Bad, and not to the Good, through the natural Readiness of Mankind to mistake. Since therefore these things have no real Existence, and cannot be compared in Excellence with those that have a real Existence ; nor have any Understanding of our Prayers or Veneration ; it is most disagreeable to right Reason, to worship them as Gods ; and He is rather to be worshipped upon their Account,

§ *And Honour, to which we* | mentioned place ; and *Livy,*  
*read &c.] Tully in the fore-* | *Book XXVII.*

count, who can give us them, and preserve them for us.

§ VIII. *An Answer to the Objection of the Heathen, taken from the Miracles done amongst them.*

THE Heathens used to recommend their Religion by Miracles ; but they were such as were liable to many Exceptions. For the wisest Men amongst the Heathen themselves, rejected many of them, \* as not supported by the Testimony of sufficient Witnesses, but plainly counterfeited : And those that seem to have been done, came to pass in some secret Place, in the Night, before one or two Persons, whose Eyes might easily be deceived with a false Appearance of Things, by the Cunning of the Priests. There were some which only caused the People, who did not understand the Nature of Things, especially their occult Qualities, to wonder at them ; much in the same manner, as if any one should draw Iron with a Loadstone, before People who knew nothing of it ; and it is related by many † that these were the Arts in which Si-

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\* *As not supported by the Testimony, &c.]* So Livy, in the beginning. I do not design either to affirm or deny those things related before, or upon the Building of the City ; as fitter for Poetick Fables, than the Sincere Memorials of Affairs that were Transacted ; Thus much must be allowed Antiquity, that by mixing Humane

things with Divine, the Original of Cities was rendered the more Venerable.

† *That these were the Arts, &c.]* Tatian. There are certain Diseases, and disagreements of the Matter of which we are compounded ; when these happen, the Demons ascribe the Causes of them to themselves.

mon and *Apollonius Tyaneus* were so skilful. I do not deny, but that some greater than these were seen, which could not be the effect of natural Causes by humane Power alone; But they were such as did not require a Power truly Divine, that is, Omnipotent: For those Spirits who are inferior to God, and superior to Man, were sufficient for these Things; because by their Swiftnes, Strength and Cunning, they could easily remove distant things, and so manage things very different, as to produce Effects which should be very surprizing to Men. But the Spirits by whom this was effected, were not good, and consequently neither was their Religion good; as is evident from what was said before; and from this Consideration also, because they said that they were compelled † by certain Inchantments against their Will: And yet the wisest Heathens agreed that there could not possibly be any such Force in Words, but that

† By certain Inchantments, &c.] Thus the Oracle of Hecate in *Porphiry*.

*I come, invoked by well consulted Prayers,  
Such as the Gods have to  
Mankind reveal'd.*

And again,  
*Why have you call'd the  
Goddess; Hecate*

*From Heav'n; and forc'd  
Her by a Charm Divine?*

And that of *Apollo* in the same Writer,

*Hear me against my Will,  
since I'm constrain'd.*

These are the Rites of their secret Arts, by which they address themselves to I know

not what Powers, as *Arnobius* expresses it, as if they compelled them by Charms to be their Servants; so *Clement* explains it. There is a Form of their Threats in *Jamblichus*, Book IV. ch. 5, 6, 7. of his *Egyptian Mysteries*. The same we meet with in *Lucan*, Book IX, in the Words of *Pompey* the less, and in *Eusebius*, out of *Porphiry*, Book V. ch. 10. of his *Gospel Preparat.* Other Forms of Threatnings, you have in *Lucan*, where he speaks of *Erichon*; and in *Papinius* about *Tiresias*.



that they could only perswade, and this according to the Manner of their Interpretation. And a further Sign of their Wickedness is, that they would undertake many times \* to entice some to the Love of others, notwithstanding their own Endeavours against it, either by false Promises, or by doing them some Hurt; § which things were forbidden by Humane Laws, as Witchcraft. Neither ought any one to wonder, that the Supreme God should suffer some Miracles to be done by evil Spirits; because they who were already fallen from the Worship of the true God, † deserved to be deluded by such Deceits. But this is an Argument of their Weakness, that their Works were not attended with any remarkable Good; for if any seemed to be called to Life again, they did not continue long in it, nor exercise the Functions of living Persons. If at any time any thing proceeding from a Divine Power, appeared in the Sight of the Heathen; yet it is not foretold, that That would come to pass to prove the Truth of their Religion; so that nothing hinders but the Divine Power might propose to it self some other End widely different from this.

For

\* To entice some to the Love of others, &c.] See the *Pharmacutria* of *Theocritus* and *Virgil*; and the Confession of *Porphyry* in *Eusebius*, Book V. ch. 17. of his *Præparat.* and *Augustin*, Book X. ch. 11. of his *City of God*. And the same *Porphyry* against eating living Creatures, Book II. and *Origen* against *Celsus*, Book VII.

§ Which things were forbidden by Humane Laws, &c.] *L. ejusdem.* § *Adjectis.* D. ad *Legem Corneliam de Sicariis & Veneficiis.* L. si quis § qui abortionis. D. de penis. *Paulus Sententiarum.* lib. V. Tit. XXIII.

† Deserved to be deluded by such Deceits, &c.] *Deut.* XIII 3. 2 *Thef.* II. 9, 10. *Ephes.* II. 2, 3.

For Instance; suppose it true, that a blind Man was restored to his Sight by *Vespasian*; it might be done † to render him more venerable upon this Account; and that he might thereby the more easily obtain the *Roman Empire*; and was therefore chosen by God, to be the Executioner of his Judgments upon the *Jews*: And other like Reasons there might be, for other Wonders, which had no relation at all to Religion.

§ IX. *And from Oracles.*

AND almost all the same things may be applied to solve that which they allege concerning Oracles; especially what was before said, that such Men deserved to be imposed upon, who despised that Knowledge which Reason and ancient Tradition suggested to every Man. Moreover, the Words of the Oracles \* were for the most part ambiguous, and such  
as

† To render him more Venerable, &c.] Tacitus, Hist. IV. Many Miracles were done, whereby the Favour of Heaven, and the good Disposition of the Gods towards Vespasian, appeared. He had said before in Hist. I. We believe that a ter Fortune, the Empire was decreed to Vespasian and his Children, by the secret Law of Fate, and by Wonders and Oracles. Suetonius ushers in his Relation of the same Miracles thus, ch. 7. There was a certain Authority and Majesty wanting, viz. in a new and unthought of Prince; to which this was added. See the same Suetonius

a little before, ch. 5. Josephus says of the same Vespasian, Book III. ch. 27. of the Wars of the Jew; that God raised him up to the Government, and foretold him of the Scepter by other Signs.

\* Were for the most part Ambiguous, &c.] See the places of OEnomaus, concerning this matter, in Eusebius Book IV. ch. 20, 21, 22, 23, 24, 25, 26. Hence Apollo was by the Greeks called *Ἄορις*, Ambiguous. Cicero in his second Book of Divination, says the Oracles of Apollo were Ambiguous and Obscure. Which sever of them

as might be interpreted of the Event, be it what it would. And if any thing was more particularly foretold by them, there is no Necessity of its proceeding from an Omniscient Being; because they were such as might be perceived before-hand from natural Causes then appearing, & as some Physicians foretell future Diseases; or they might with probability be conjectured from what for the most part happens; which we read was often done † by those who were skilful in Civil

them came to pass (says he,) the Oracle was true. (Perhaps many of the Oracles were Counterfeited after the Event: and there are many Reasons to suspect, that abundance of Frauds were used by Diviners; concerning which, D. de Fontenelle has wrote an excellent Book in French, which I refer you to, and what is said in Defence of it, Vol. XIII of the *Choice Library*; and what *Antony Van Dale* has wrote of this Matter above all others, in his Book of Oracles.)

§ As some Physicians foretell future Diseases, &c.] *Chalcidius* on *Timaeus*. Men are forewarned either by the flying of Birds, or by Entrails, or by Oracles, some propitious Daemon foretelling, who knows all things that will afterwards come to pass; just as a Physician, according to the Rules of Physick, declares either Death or Health, and as *Anaximander* and *Phercydes* did an Earthquake. *Pliny*, Book II. ch. 79.

† By those who were skilful in Civil Matters, &c.]

See the Writer of the Life of *Atticus*. A plain Evidence of this thing, besides those Books wherein He (*Cicero*) mentions it expressly, (which are published among the common People,) are sixteen Volumes of Epistles sent to *Atticus*, from his Consulship to the end of his Days; which whoever reads, will not think that he wants a compleat and regular History of those Times; there is such a full Description of the Inclinations of Princes, of the Vices of great Men, and of the Alterations in the Republick, that there is nothing which is not laid open; so that one would easily be led to think Prudence to be a kind of Divination. For *Cicero* did not only foretel future things that would happen in his own Life-time, but like a Diviner declared those also that come to pass now. *Cicero* affirms truly of himself, in his sixth Epistle of his

Civil Matters. And if at any time God made use of any of those Works done by the Diviners among the Heathen, to foretell such things as could have no other real Foundation but the Will of God ; it did not tend to confirm the Heathen Religion, but rather to overthrow it; Such as those things we find † in *Virgil's* fourth Eclogue, taken out of the *Sibylline* Verses ; in which, though unknown to himself, he describes the Coming of Christ, and the Benefits we should receive from him. Thus in the same *Sibylls*, that \* he was to be acknowledged as King, who was to be truly our King ; † who was to rise out of the East, and be Lord of all things. § The Oracle of *Apollo* is to be seen in *Porphiry*, in which he

his sixth Book. ‘ In that  
‘ War nothing happened ill,  
‘ which I did not foretel.  
‘ Wherefore, since I who am  
‘ a publick Augur, like other  
‘ Augurs and Astrologers, by  
‘ my former Prædictions have  
‘ confirmed you in the Au-  
‘ thority of Augury and Di-  
‘ vination ; you ought to be-  
‘ lieve what I foretel. I do  
‘ not make my Conjecture  
‘ from the flying of Birds,  
‘ nor from the manner of  
‘ their Chirping, as our Art  
‘ teaches us, nor from the re-  
‘ bounding of the Corn that  
‘ falls from the Chickens  
‘ Mouths, nor from Dreams ;  
‘ but I have other Signs, which  
‘ I observe. Thus *Solon* fore-  
‘ told that great Calamities  
‘ would come upon *Athens*,  
‘ from *Munichia*. And *Thales*,  
‘ that the *Forum* of the *Milesi*

would one time be in a  
Place then despised. *Plutarch*  
in *Solon*.

† In *Virgil's* Fourth Eclogue,  
&c.] See *Augustine's* City of  
God, Book X. ch. 27.

\* He was to be acknowledged  
as King, &c.] *Cicero* menti-  
ons him in his 11d Book of  
Divination.

† Who was to rise out of the  
East, &c.] *Suetonius* of *Ve-*  
*spasian*, ch. 4. *Tacitus*, Hist. 4.

§ The Oracle of *Apollo*, &c.]  
See *Augustine* of the City of  
God, Book XX. ch. 23. and  
*Eusebius's* *Preparat.* Book IV.  
ch. 4. And the same *Porphiry*  
in his Book of Oracles says,  
*The God (Apollo) testifies that*  
*the Egyptians, Chaldeans,*  
*Iranicians, Lydians and He-*  
*brews, are they who have found*  
*out the Truth.* He that wrote  
the Exhortation to the *Greeks*,  
amongst



he says, the other Gods were Aerial Spirits, and that the one God of the *Hebrews* was to be worshipped: Which Words, if the Worshipers of *Apollo* obeyed, they ceased to be his Worshipers; if they did not obey him, they accused their God of a Lie. To which may be added, that if these Spirits would in their Oracles have consulted the Good of Mankind, they would above all Things have proposed to them a general Rule of Life, and assured them of a Reward, which they who so lived might expect: But they did neither of them. On the contrary, \* they many times in their Verses applauded Kings, though never so wicked; † decreed Divine Honours to Champions, § enticed Men to unlawful Embraces, ‡ to catch at unjust Gain,

amongst the Works of *Justin*, quotes this Oracle.

*The Hebrews only and  
Chaldees are Wise,  
Who worship God the Eternal  
King, Sincere.*

And this.

*Who the first Mortal Form'd,  
and call'd him Adam.*

There are two Oracles of *Eusebius* concerning Jesus, which *Eusebius* in his Gospel Demonstration transcribed out of *Porphiry*.

*Souls of their Bodies stript,  
Immortal are,*

*This Wise Men know; and  
that which is endued*

*With greatest Piety, excels the  
rest.*

*The Souls of Pious Men to  
Heaven ascend,*

*Though various Torments do  
their Bodies vex.*

The same are mentioned by *Augustine*, Book XXIX, ch. 23. of his City of God, out of the same *Porphiry*; where he brings another Oracle, in which *Apollo* said, that the Father whom the Pious *Hebrews* worshipped, was a Law to all the Gods.

\* *They many times in their Verses, &c.*] See those alleged by *OEnomius*, in *Eusebius's* Gospel Preparat. Book V. ch. 23. and 35.

† *Decreed Divine Honours to Champions, &c.*] See the same Author, ch. 32. of *Cleomedes*; which we find also in *Origen's* III<sup>d</sup> Book against *Celsus*.

§ *Enticed Men to unlawful Embraces, &c.*] This was shown before.

‡ *To catch at unjust Gain, &c.*] See *Eusebius's* Gospel Preparat. Book V, ch. 22.

Gain, \* and to commit Murder; which may be evidenced by many Instances.

§ X. *The Heathen Religion rejected, because it failed of its own accord, as soon as humane Assistance was wanting.*

BESIDES those things already alledged, the Heathen Religion affords us a very strong Argument against it self, in that wheresoever humane Force was wanting, it immediately fell, as if its only Support were then taken away. For if you turn your Eyes towards all the Christian or Mahometan Empires, you will find Heathenism no where mentioned but in Books: Nay, History informs us, that in those times when the Emperors made use of Force and Punishment, as the first Emperors did; or of Learning and Cunning, as *Julian* did, to support the Heathen Religion; even then it continually decreased; no Force being made use of against it, no Greatness of Family, (for it was commonly believed that Jesus was the Son of a Carpenter,) no flourish of Words, no Bribes (for they were poor;) no Flattery, for they on the contrary despised all Advantages, and said there was no Adversity but they ought to undergo upon Account of their Law. And now how weak must the Heathen Religion be, to be overthrown by such Forces? Nor did the vain Credulity of the Heathens only vanish at this Doctrine,

\* And to commit Murder, &c.] *O Enomans* recites Oracles of this kind, which you

may find in the forementioned Book of *Eusebius*, ch. 19 and 27.

Etirine, † but Spirits themselves came out of Men at the Name of Christ; were silenced; and being asked the Reason of their Silence, § were forced to own, that they could do nothing when Christ was invoked.

§ XI. *An Answer to this, that the Rise and Decay of Religion is owing to the Stars.*

THERE were some Philosophers who ascribed the Rise and Decay of all Religion to the Stars. But this starry Science, which they profess to know and understand, is delivered in such different Rules, \* that there is nothing certain to be found in it, but this one thing, that there is no Certainty in it. I do not speak of those Effects which naturally follow from necessary Causes; ‡ but of such as proceed from the Will of Man, which is in its own Nature so far free, as that no external Necessity can be laid upon it: For if the act of Willing flowed from such a necessary Impression, † That Power which we experience in the Soul of deliberating

† But Spirits themselves came out of Men, &c.] Acts V. 16. VIII. 7. XVI. 18.

§ Were forced to own, &c.] Tertullian in his Apology. See also Lucian against false Diviners. Apollo in Daphne. This Place Daphne, is filled with dead Bodies, which hinder the Oracles. Babelas and other Christian Martyrs dyed there. See Chrysostom against the Gentiles.

\* That there is nothing certain to be found in it, &c.]

See the excellent Dissertation of Bardeſanes the Syrian, concerning this Matter, which you may find in the *Philocalia* collected from Origen, and in Eusebius's *Præparat.* Book VI. ch. 10.

‡ But of such as proceed from the Will of Man, &c.] See Alexander Aphrodisians's Book concerning this matter.

† That Power which we experience, &c.] See Eusebius's *Gospel Præparat.* Book VI. ch. 6.

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liberating and chusing, would be given us to no Purpose ; \* and the Justice of all Laws, and of Rewards and Punishments, entirely taken away ; because there is neither Blame nor Desert due to that which is plainly unavoidable. Further, since some Actions of the Will are evil : If they are caused by a certain Necessity of the Heavens, and because God has given such a Power to the Heavens and the Heavenly Bodies, it will follow, that God, who is perfectly good, § is the true Cause of moral Evil ; and at the same time professing his utter Abhorrence of Wickedness in his positive Law, the efficient and inevitable Cause of which he has planted in the Nature of Things, therefore he wills two Things contrary to each other, viz. that the same thing should be, and not be ; and that *that* should be a Sin, which is done by a Divine Impulse. † It is said by others with a greater shew of

\* *And the Justice of all Laws, &c.] See Justin's Apology II. If Mankind be not endued with a Power of chusing freely, to avoid that which is Bad, and to comply with that which is Good ; the Cause of either of them cannot be said to be from himself. See also what follows. And thus Tatian ; the freedom of the Will consists in this ; that a Wicked Man is justly Punished, because his Wickedness is from himself ; and a good Man is rewarded, because he has not voluntarily transgressed the Will of God. To this may be added Chalcidius's Disputation concerning this matter in Timæus.*

§ *Is the true Cause of Mo-*

*ral Evil, &c.] Plato speaks against this in his 11d Republic. The Cause is from him that chuses, God is not the Cause. Thus Chalcidius Translates it in Timæus, which Justin in the forementioned place, says agrees with Moses.*

† *It is said by others with greater Probability, &c.] But they speak most truly, who deny any such Influences at all ; and acknowledge nothing else in the Stars but Heat and Light, to which we may add their Weight resulting from their bigness ; but these have, properly speaking, no relation to the Mind. Le Clerc.*



of Probability, that first the Air, and afterwards our Bodies are affected by the Influence of the Stars, and so suck in certain Qualities, which for the most part excite in the Soul Desires answerable to them; that by these the Will is enticed, and oftentimes yields to them. But, if this be granted, it makes nothing to the Question in hand. For the Religion of Christ could not possibly have its Rise from the Affections of the Body, nor consequently from the Power of the Stars; which, as was said, act upon the Mind no otherwise than by such Affections; because this Religion, in the highest Degree, draws Men off from those things that are pleasing to the Body. The wisest Astrologers do † except truly knowing and good Men from the Laws of the Stars; and such were they who first proposed the Christian Religion, as their Lives plainly show. And, if we allow a Power in Learning and Knowledge, to hinder their Bodies from being thus infected; there always were amongst Christians some who might be commended upon this Account. Further, the Effects of the Stars, as the most Learned confess, respect only particular Parts of the World, and are Temporary: But this Religion has continued already for above sixteen hundred Years, not only in one, but in very distant Parts of the World, and such as are under very different Positions of the Stars.

## § XII: The

† Except truly knowing and good Men, &c.] Thus Zoroaster. Do not increase your	Fate. And Ptolomæus: A Wise Man may avoid many Influences of the Stars.
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§ XII. *The principal Things of the Christian Religion, were approved of by the wisest Heathens: And if there be any Thing in it hard to be believed, the like is to be found amongst the Heathen.*

THERE is the less Reason for the Heathens to oppose the Christian Religion, because all the Parts of it are so agreeable to the Rules of Virtue, that by their own Light they do in a manner convince the Mind; insomuch that there have not been wanting some amongst the Heathen, who have said those things singly, which in our Religion are all put together. For instance; \* that Religion does not consist in Ceremonies,

\* *That Religion does not consist in Ceremonies, &c.]* *Menander.*

*With a clear Mind do Sacrifice to God,  
Not so much neat in Cloaths,  
as pure in Heart.*

Cicero in his 11d Book of the Nature of the Gods. *The best Worship of the Gods, which is also the most innocent, the most holy, and the most full of Piety; is to reverence them always with a pure, sincere, uncorrupted Mind and Expression.* And again in his 11d Book of Laws. *The Law commands us to approach the Gods sincerely; that is, with our Minds, which is all in all.* Persius, Satyr II.

*This let us Offer to the Gods  
(which blest  
Messalla's Offspring can't wish  
all their Cost)*

*Justice and Right in all our  
secret Thoughts.*

*An undisssembled Virtue  
from the Breast.*

*Bring these, and what you  
please then Sacrifice.*

These Verses seem to have respect to the Pythian Oracle, which we find in Porphyry's 11d Book against eating living Creatures, where any thing offered by a Pious Man, is preferred to Hecatombs of another. In the same Book Porphyry has these Words to the like purpose. *Now they esteem him not fit to offer Sacrifice worthily, whose Body is not Cloathed with a white and clean Garment; but they do not think it any great matter, if some goes to Sacrifice, having their Bodies clean and also their Garments,*  
K. 4. *though*

remonies, but in the Mind; † that he who has it in his Heart to commit Adultery, is an Adulterer;

though their Minds be not void of Evil: As if God were not most delighted with the Purity of that which in us is most Divine, and bears the nearest resemblance to him. For it is written in the Temple of Epidaureus,

Let all who come to offer at this Shrine

Be Pure; so we command.

Now Purity consists in Holy Thoughts. And a little after. No material things ought to be offered or dedicated to God, who, as the Wise Man said, is above all; for every thing Material, is impure to him who is Immaterial; wherefore Words are not proper to express our selves by to him, not even Internal ones, if polluted by the Passions of the Mind. And again: For it is not reasonable, that in those Temples which are Dedicated to the Gods by Men, they should wear clean Shoes without any Spots; and in the Temple of the Father, that is, in this World, not keep their inner Cloaths (which is the Body) neat, and converse with Purity in the Temple of their Father. Neither can I omit what follows out of the same Book. Whoever is perswaded that the Gods have no need of these (Sacrifices,) but look only to the Manners of those who approach them, esteeming right Notions of them and of things, the best Sacrifice; how can such

an one be otherwise than Sober, Godly and Righteous? Where we find these three known Words of Paul, Tit. II. 2. Soberly, Righteously and Godly. Charondas, in his Preface to the Laws: Let your Mind be void of all Evil; for the Gods delight not in the Sacrifices and Expences of wicked Men, but in the just and virtuous Affections of good Men. Seneca quoted by Lactantius in his Institutions, Book VI. ch. 24. Would you conceive God to be Great, Propitious, and to be Reverenced as Meek in Majesty, as a Friend, and always at hand? You must not worship him with Sacrifices, and abundance of Blood, but with a pure Mind, and an upright Intention. To the same Sense is that of Dion Prusaensis, Orat. 3. Thucydides, Book I. There is no other Festival, but a Man's doing his Duty. Diogenes: Does not a good Man think every Day a Festival?

† That he who has it in his Heart, &c.] Thus Ovid,

He who forbears, only because forbid,

Does sin; his Body's free,  
his Mind is stain'd;

Were he alone, he'd be an Adulterer.

Seneca the Father: There is such a thing as Incest, without the Act of Whoredom; viz. the Desire of it. And in another place, She is reckoned amongst Sinners,

dulterer; § that we ought not to return an Injury; \* that a Husband ought to have but one Wife; † that the Bands of Matrimony ought not to be dissolved; ‡ that it is every Man's Duty to do good to another, § especially to him that

*Sinners, and not without reason, who is modest out of Fear, and not for Virtues sake.*

§ That we ought not to return an Injury, &c.] See *Plato's Criton*, and *Maximus Tyrius's* 11d Dissertation. *Menander*,

*O Gorgias, he's the very best of Men*

*Who can forgive the greatest Injuries.*

*Ariston Spartianus*; To a certain Person, who said that it was a Princely thing to do good to Friends, and evil to Enemies; rather, answered he, to do good to Friends, and to make Enemies Friends. And the same *Dion the Deliverer of Sicily*, in *Plutarch* says, that a true Demonstration of a Philosophical Disposition, consists not in any Ones being kind to his Friends; but when he is injured, in being easily intreated, and merciful towards those who have offended him.

\* That a Husband ought to have but one Wife, &c.] See what is before quoted out of *Salust* and others, about this matter. *Euripides* in his *Andromache*,

----- It is by no means fit

One Man should o'er two Women have the Rule;

*One Nuptial Bed will a Wise Man suffice,*

*Who would have all things regulated well.*

And more to the same purpose, in the Chorus of the same Tragedy.

† That the Bands of Matrimony ought not to be dissolved, &c.] So it was amongst the Romans, till the five hundred and twentieth Year of the City, as *Valerius Maximus* informs us, Book III. ch. 1. *Anaxandrides* to the same purpose.

'Tis shameful thus for Men to ebb and flow.

‡ That it is every Man's Duty to do good to another, &c.] *Terence's* Self-Tormenter.

*I am a Man, and think every thing Humane belongs to me. We are by Nature related to each other*, says *Fl. rentinus* the Lawyer, *L. ut vim. D. de Justitia*. And this is the meaning of the Proverb, *One Man a kind of God to another*. *Cicero* in 1st Book of Offices, says there is a Mutual Society betwixt Men, all of them being related to one another.

§ Especially to him that is in Want, &c.] *Horace*, Book II. Sat. II.

*Wretch, why should any want when you are Rich?*

K 5

In



that is in Want; \* that as much as possible they ought to abstain from Swearing; † that in Meat and Cloaths they ought to be content with what is necessary to supply Nature. And if there be any thing in the Christian Religion difficult to be believed, the like is to be found amongst the wisest of the Heathen, as we have before made appear of the Immortality of the Soul, and of Bodies being restored to Life again. Thus *Plato*, taught by the *Chaldeans*, † distinguished the

In *Mimus*.

*Mercy procur. s. strong Security.*

\* That as much as possible, they ought to abstain from Swearing, &c.] *Pythagoras*. We ought not to Swear by the Gods, but endeavour to make our selves believed without an Oath, which is largely explained by *Hierocles*, on his *Golden Verses*. *Marcus Antoninus*, Book III. in his Description of a good Man, says, such an one needs no Oath. *Sophocles* in his *Oedipus Colonus*.

*I would not have you Swear, because 'tis bad.*

*Clinius* the *Pythagorean*, would sooner lose three Talents in a Cause, than affirm the Truth with an Oath. The Story is related by *Basilins*, concerning reading Greek Authors.

† That in Meat and Cloaths, &c.] *Euripides*.

*There are but two things which Mankind do want, A Crust of Bread, and Draught of Springing Water.*

*Tooth which are near, and will suffice for Life.*

And *Lucan*.

*There is enough of Bread and Drink for all.*

And *Aristides*.

*We want but Cloaths, Houses and Food.*

† Distinguished the Divine Nature &c.] See *Plato's* Epistle to *Dionysius*. *Plato* calls the first Principle, the Father; the second Principle, the Cause or Governor of all things, in his Epistle to *Hermias*, *Eraclus* and *Coriscus*. The same is called the Mind by *Plotinus*. in his Book Of the three Principal Substances; *Nurmenius* calls it the Workman, and also the Son; and *Amelius* the Word, as you may see in *Eusebius*, Book XI. ch. 17, 18, 19. See also *Cyril's* III<sup>d</sup>, IV<sup>th</sup> and VIII<sup>th</sup> Books against *Julian*. *Chalcidius* on *Timaeus*, calls the first, the Supreme God; the second, the Mind, or Providence; the third, the Soul of the World, or the second Mind. In another place, he distinguishes these three thus. The Contriver, the Commander,

the Divine Nature into the Father; the Father's Mind, which he also calls a Branch of the Deity, the Maker of the World; and the Soul, which comprehends and contains all Things. That the Divine Nature could be joined with the Humane, \* *Julian*, that great Enemy to the Christians, believed, and gave an Example in *Æsculapius*, who he thought came from Heaven to deliver to Men the Art of Physick. Many are offended at the Cross of Christ; but what Stories are there which the Heathen Authors do not tell of their Gods? Some were Servants to Kings, others were struck with Thunder-Bolts, rip'd up, wounded. And the wisest of them affirmed, that the more Virtue cost, the

mander, and the Effecter. He speaks thus of the second: *The Reason of God, is God consulting the Affairs of Men, which is the Cause of Mens living well and happily, if they do not neglect that Gift the Supreme God has bestowed on them.* The Pythagoreans assign to the Supreme God, the Number Three, as perfect, says *Servius* on the seventh Eclogue. Not much differing from which, is that of *Aristotle*, concerning the same Pythagoreans, in the beginning of his 1st Book of the Heavens. (This is more largely handled, by the very Learned *R. Cudworth*, in his *English Work of the Intellectual System of the World*, Book I. ch. 4. which you will not repent consulting. *Le Clerc*.)

\* *Julian, that great Enemy to the Christians, &c.*] Book VI. Amongst those things which have Understanding, Jupiter produced *Æsculapius* from himself, and caused him to appear upon Earth, by means of the fruitful Life of the Sun; he taking his Journey from Heaven to Earth, appeared in one Form in *Epidaurus*. Thus *Porphiry*, as *Ciril* relates his Words in his forementioned VIIIth Book: There is a certain kind of Gods, which in a proper Season are Transformed into Men. What the Egyptians Opinion of this matter was, see *Plutarch Sympos. VIII. Quæst. I.* to which may be added that place of *Acts XIV. 10.*

† *Plato*

the more chearful it was. † *Plato* in his *Ild Republick*, says in a manner Prophetically, that for a Man to appear truly good, it is necessary that his Virtue be deprived of all its Ornaments, so that he be esteemed by others as a wicked Man, that he be derided, and at last hanged: And certainly to be an Example of eminent Patience, is no otherwise to be obtained.

† *Plato* in his *Ild Republick*, &c.] The Words are these, Translated from the Greek. He will be Sconrged, Tormented, Bound, his Eyes Burnt out, and dye by Crucifixion, after he has endured all these Evils. Whence he had that which he relates in his *Ild Book of Republick*. That good Man will be Tormented, furiously Treated, have his Hands cut off, his Eyes plucked out; will be Bound, Condemned and Burnt. *Lactantius* in his *Institutions*, Book VI. ch. 17. has preserved this place of *Seneca*. This is that *Virtuous Man*, who though his Body suffer Tirments in every Part; though the Flame enter into his Mouth, though his Hands be extended on a Cross;

does not regard what he suffers, but how well. Such an one *Euripides* represents to us in these Verses.

Burn, Scald this tender Flesh;  
drink your full Glutt  
Of Purple Blood: Sooner  
may Heaven and Earth  
Approach each other, and be  
joyn'd in one,  
Than I to you express a Flat-  
tering Word.

To which that of *Æschylus*, mentioned by *Plato* in the forecited place, exactly agrees.

He strives to be, not to be  
thought the best,  
Deep rooted in his Mind he  
bears a Stock,  
Whence all his wiser Councils  
are derived.

## BOOK the Fifth.

### § I. *A Confutation of Judaism, beginning with an Address to the Jews.*

**N**OW we are coming out of the thick Darkneſs of Heatheniſm; the Jewish Religion, which is a Part and the Beginning of Truth, appears to us much like Twilight to a Perſon gradually advancing out of a very dark Cave: Wherefore I deſire the Jews, that they would not look upon us as Adverſaries. We know very well, that they are the Offspring of Holy Men, whom God often viſited by his Prophets and his Angels; that the Meſſiah was born of their Nation, as were the firſt Teachers of Chriſtianity: They were the Stock into which we were grafted; to them were committed the Oracles of God, which we reſpect as much as they, and with *Paul* put up our hearty Prayers to God for them, beſeeching him that That Day may very ſpeedily come, \* when the Vail, which now hangs over their Faces,

§ That they are the Offspring of Holy Men, &c.] This, and what follows, is taken out of the IXth, Xth and XIth of the Romans; to which may be added Mat. XV. 24. \* When the Vail, &c.] 2 Cor. III. 14, 15, 16.



Faces, being taken off, they, together with us, may clearly perceive \* the fulfilling of the Law; and when, according to the ancient Prophecies, many of us, who are Strangers, shall lay hold of † the Skirt of a Jew, praying him, that with equal Piety we may worship that One God, the God of *Abraham, Isaac and Jacob*.

§ II. *That the Jews ought to look upon the Miracles of Christ as sufficiently attested.*

FIRST therefore, they are requested not to esteem That unjust in anothers Cause, which they think just in their own: If any Heathen should ask them why they believe the Miracles done by *Moses*; they can give no other Answer, but that the Tradition of this Matter has been so continual and constant amongst them, that it could not proceed from any thing else but the Testimony of those who saw them. Thus, ‡ that the Widow's Oyl was encreased by *Elisba*, § and the Syrian immediately healed of his Leprosy; † and the Son of her who entertained him, raised to Life again; with many others; are believed by the Jews for no other Reason, but because they were delivered to Posterity by credible Witnesses. And concerning

\* The fulfilling of the Law, &c.] Rom. III. 21. VIII. 14. X. 4. XIII. 8. Gal. III. 24. † That the Widow's Oyl was increased, &c.] 2 Kings, ch. IV.

‡ The Skirt of a Jew, &c.] Zachary VIII. 20. and following. Isaiah II. 2. XIX. 18. and 24. Micah IV. 2. Hosea III. 4. Rom. XI. 25.

§ And the Syrian immediately healed, &c.] Ch. V. † And the Son of her who entertained him, &c.] In the forementioned IVth ch.

ing (\*) *Elijah's* being taken up into Heaven, they give Credit to the single Testimony of *Elisba*, as a Man beyond all Exception. But † we bring twelve Witnesses, whose Lives were unblameable, ‡ of Christ's ascending into Heaven; and many more, of Christ's being seen upon Earth after his Death; which, if they be true, the Christian Doctrine must of Necessity be true also; and it is plain the Jews can say nothing for themselves, but what will hold as strong or stronger for us. But, to pass by Testimonies; § the Writers of the *Talmud*, and the Jews themselves, own the miraculous Things done by Christ; which ought to satisfy them: For God cannot more effectually recommend the Authority of any Doctrine delivered by Man, than by working Miracles.

§ III. *An Answer to the Objection, that those Miracles were done by the Help of Devils.*

BUT some say, that these Wonders were done by the Help of Devils: But this Calumny has been already confuted from hence, that as soon as the Doctrine of Christ was made known, all the Power of the Devils was broken. What is added by some, that Jesus learn'd Magical Arts in *Egypt*, carries a much less Appearance of Truth than the like Objection of the Hea- then

(\*) *Elijah's being taken up into Heaven, &c.*] Ch. II. of the forecited Book.

† We bring twelve Witnesses, &c.] Mark XVI. 19. Luke XXIV. 52. Acts I.

‡ Of Christ's Ascending into Heaven, &c.] Mat. XXVIII. Mark XVI. Luke XXIV. John XX. XXI. 1 Cor. XV.

§ The Writers of the *Talmud*, &c.] See what is quoted, Book II.

then against *Moses*, which we find in \*† *Pliny* and \* *Apuleius*. For it does not appear, but from the Books of his Disciples, that *Jesus* ever was in *Egypt*; and they add, that he returned from thence a Child. But it is certain, that *Moses* spent a great Part of his Time, when he was grown up, in *Egypt*, both † from his own Account, ‡ and the Relation of others. But the Law of each of them, strongly clears both *Moses* and *Jesus* from this Crime, § because they expressly forbid such Arts, as odious in the Sight of God: And if in the times of *Christ* and his Disciples, there had been any such Magical Art any where, either in *Egypt*, or other Places, whereby those things, related of *Christ*, could be done; such as all dumb Mens being suddenly healed, the Lame walking, and Sight given to the Blind; the Emperors, † *Tiberius*, \* *Nero*, and others, who would not have spared any Cost in enquiring after such Things, would

\*† In *Pliny*, &c.] Book XXX. ch. 1.

\* And *Apuleius*, &c.] In his 11d Apology.

† From his own, &c.] *Exodus* II. 4. and following.

‡ And the Relation of others, &c.] *Manethon*, *Charemon*, *Lyfimachus* in *Josephus's* 1st Book against *Appion*, and *Justin* and *Tacitus*.

§ Because they expressly forbid such Arts, &c.] *Exod.* XXII. 18. *Levit.* XX. 6, 27. *Numb.* XXIII. 23. *Deut.* XVIII. 10. 1 *Sam.* XXVIII. 9. 2 *Kings* XVII. 17. XXI. 6. *Acts* XIII. 8, 9, 10. XVI. 18. XIX. 19.

† *Tiberius*, &c.] *Tacitus*, *Annal* VI. *Suetonius* in his *Life*, ch. LXIII and LXIX.

\* *Nero*, &c.] Concerning whom *Pliny* Book XXX. ch. XI. in his History of Magic says. He had not a greater desire after Musick and Tragicall Singing. And afterwards: No Man favoured any Art with greater Cost; for these things he wanted neither Riches, Abilities, nor Disposition to learn. Presently after, he relates how he was initiated into the Magical Suppers by King *Tiridates*,

would undoubtedly have found it out. And if it be true, \* what the Jews report, that the Counsellors of the great Council were skilled in Magical Arts, in order to convict the Guilty; certainly they who were so great Enemies to Jesus, and so much envied his Reputation, which continually encreased by his Miracles, would have done the like Works by some Art; or have made it plain by undeniable Arguments, that his Works could proceed from nothing else.

§ IV. *Or by the Power of Words.*

SOME of the Jews ascribe the Miracles of Jesus to a certain secret Name, which was put into the Temple by *Solomon*, and kept by two Lions for above a thousand Years, but was conveyed thence by Jesus; which is not only false, but an impudent Fiction. For, as to the Lions, so remarkable and wonderful a thing, neither the Books of the *Kings*, nor the *Chronicles*, nor *Josephus*, mention any thing of them: Nor did the *Romans*, who before the Times of Jesus entered the Temple with *Pompey*, find any such thing.

§ V. *That the Miracles of Jesus were Divine, proved from hence, because he taught the Worship of one God, the Maker of the World.*

NOW, if it be granted, that Miracles were done by Christ, which the Jews acknowledge;  
we

\* *What the Jews report, &c.*] concerning the Council; and that  
See the *Talmud* entitled, Con- concerning the Sabbath.



we affirm, that it follows from the Law of *Moses* it self, that we ought to give Credit to him : For God has said in the XVIIIth Chap. of *Deuteronomy*, that he would raise up other Prophets besides *Moses*, which the People were to hearken to, and threatens heavy Punishments if they did not. \* Now the most certain Token of a Prophet, is Miracles ; nor can any thing be conceived more evident. Yet it is said, *Dent. XIII.* that if any one declares himself to be a Prophet by working Wonders, he is not to be hearkened to, if he entices the People to the Worship of new Gods : For God permits such Wonders to be done only to try whether his People be firmly established in the Worship of the true God. From which Places compared together, † the *Hebrew* Interpreters rightly collected ‡ that every one who worked Miracles was to be believed, if he did not draw them off from the Worship of the true God ; for in that Instance only it is declared, that no Credit is to be given to Miracles, though never so remarkable ones. Now Jesus did not only not teach the Worship of false Gods, but on the contrary † did expressly forbid it, as a grievous Sin ; and taught us to reverence the Writings of *Moses*, and those Prophets which followed him : So that

\* Now the most certain Token, &c.] And the foretelling future Events, which may justly be reckoned amongst Miracles, *Dent. XVIII. 22.*

† The *Hebrew* Interpreters, &c.] See *Moses Maimonides*, and others quoted in *Manasses's Conciliator*, *Quest. IV. on Dent.*

‡ That every one who worked

Miracles, &c.] And whose Prophecies came to pass ; this Argument is strongly urged in *Chrysostom's* Vth. against the Jews, and in his Discourse concerning Christ's Divinity, VI. *Tom. Savil.*

† Did expressly forbid it, &c.] *Mat. XII. 29. 32. John XVII. 3.*

*Acts*

that nothing can be objected against his Miracles ; for what some object, that the Law of Jesus in some things differs from that of *Moses*, is not sufficient.

¶ VI. *An Answer to the Objection drawn from the Difference betwixt the Law of Moses, and the Law of Christ ; where it is shown, that there might be given a more perfect Law than that of Moses.*

FOR the *Hebrew Doctors* themselves lay down this Rule \* for the Extent of a Prophet's Power, that is, of one that works Miracles ; that he may securely violate any sort of Precept, except that of the Worship of one God. And indeed the Power of making Laws, which is in God, did not cease upon his giving Precepts by *Moses* ; nor is any one, who has any Authority to give Laws, thereby hindered from giving others contrary to them. The Objection of God's Immutability is nothing to the Purpose ; for we do not speak of the Nature and Essence of God, but of his Actions. Light is turned into Darkness, Youth into Age, Summer into Winter, which are all the Acts of God. Formerly God allowed to *Adam* all other Fruit, † except that of one Tree, which he forbade him,

*viz.*

3. *Acts* XV. 28. 1 *Cor.* V. 10  
11. 18. VI. 9. X. 7. XII. 2.  
2 *Cor.* VI. 16. 1 *Thes.* I. 9.  
1 *John* V. 21.

\* For the extent of a Prophet's Power, &c.] This Rule is laid down in the *Talmud* entitled, Concerning the Council. Thus at the Command

of *Joshua*, the Law of the Sabbath was broken, *Jos.* V. And the Prophets often Sacrificed out of the Place appointed by the Law, as *Samuel*, 1 *Sam.* VII. 17. XIII. 8. and *Elijah*, 1 *Kings* XVIII. 38.

† Except that of one Tree, &c.] *Gen.* II. 17.

viz. because it was his Pleasure. He forbade killing Men in general, § yet he commanded *Abraham* to slay his Son; † he forbade some and accepted other Sacrifices, distant from the Tabernacle. Neither will it follow, that because the Law given by *Moses* was good, therefore a better could not be given. Parents are wont to lisp with their Children, to wink at the Faults of their Age, to tempt them to learn with a Cake: But as they grow up, their Speech is corrected, the Precepts of Virtue instilled into them, and they are shown the Beauty of Virtue, and what are its Rewards. \* Now that the Precepts of the Law were not absolutely perfect, appears from hence, that some holy Men in those times, led a Life more excellent than those Precepts required. *Moses*, who allowed revenging an Injury, partly by Force, and partly by demanding Judgment; when himself was afflicted with the worst of Injuries, † he prayed for his Enemies. ‡ Thus *David* was willing to have his rebellious Son spared, § and patiently bore the Curses thrown on him. Good Men are no where found to have divorced their Wives, though the Law allowed them to do it. \* So that Laws are only

§ Yet he commanded *Abraham*, &c.] *Gen.* XXI. 2.

† He forbade some, and accepted other, &c.] As was said just before.

\* Now that the Precepts of the Law, &c.] *Heb.* VIII. 7.

† He Prayed for his Enemies, &c.] *Exod.* XXXII. 2. 12, 13, 31. *Numb.* XI. 2. XII. 13. XIV. 13, and following

*ses.* XXI. 7, 8. *Deut.* IX. 13, 26. XXXIII.

‡ Thus *David* was willing, &c.] 2 *Sam.* XVIII. 5.

§ And patiently bore the Curses, &c.] 2 *Sam.* XVI. 10.

\* So that Laws are only accommodated, &c.] *Origen* against *Celsus*, Book III. At a certain Lawgiver said to one who asked him, if he gave to his

only accommodated to the greater Part of the People ; and in that State it was reasonable some things should be overlooked, which were then to be reduced to a more perfect Rule, when God, by a greater Power of his Spirit, was to gather to himself a new People out of all Nations. And the Rewards which were expressly promised by the Law of *Moses*, do all regard this mortal Life only : Whence it must be confessed, † that a Law, better than this, might be given, which should propose everlasting Rewards, not under Types and Shadows, but plainly and openly, as we see the Law of Christ does.

§ VII. *The Law of Moses was observed by Jesus when on Earth, neither was any part of it abolished afterwards, but only those Precepts which had no intrinsick Goodness in them.*

WE may here observe, by the way, to show the Wickedness of those Jews, who lived in our Saviour's time ; that Jesus was very basely treated by them, and yielded up to Punishment, when they could not prove that he had done any thing contrary to the Law. § He was circumci-

this Citizens the most perfect Laws ; not says he, the most perfect in themselves, but the best they can bear. Porphyry, Book I, against eating living Creatures, concerning Law-givers, says thus. If they, having regard to the middle sort of Life, called Natural, and according to what is agreeable to most Men, who measure Good

and Evil by external Things which concern the Body : If, I say, with this View they make Laws ; what Injury is done to Life, if any one adds something more Excellent than this ?

† That a Law better than this, &c.] Heb. VII. 19, 22. VIII. 6. 2 Tim. I. 10.

§ He was Circumcised, &c.] Luke II. 21.



cumcised, † made use of the Jewish Meats, † was cloathed like them; \* those who were cleansed from their Leprosy, he sent to the Priests; § he religiously observed the Passover, and other Festival Days. If he healed any on the Sabbath Day, he made it appear, † not only from the Law, † but from their received Opinions, that such Works were not forbidden on the Sabbath. He then first began \* to discover the abrogating some Laws, when he had overcome Death, was ascended into Heaven, had endued his Disciples with remarkable Gifts of the Holy Spirit, and had shown by these things § that he had obtained a Kingly Power, † in which is included an Authority to make Laws, according to that Prophecie of *Daniel*, Chap. III and VIII. the VIII and XI. being compared together; who foretold that after the Overthrow of the Kingdoms of *Syria* and *Egypt* (the latter of which came to pass under *Augustus*) God would give to a Man, \* who should appear to be an ordinary Person

† Made use of the Jewish Meats, &c.] *Gal.* IV. 5.

† Was Cloathed like them, &c.] *Mat.* IX. 20.

\* Those who were cleansed, &c.] *Mat.* VIII. 4. *Mark* I. 44. *Luke* V. 14.

§ He Religiously observed the Passover, &c.] *Luke* II. 41. *John* II. 13, 23. XI. 56. XII. 1. *John* VII. 2.

† Not only from the Law, &c.] *Mat.* XII. 5.

† But from their received Opinions, &c.] *Mat.* XII. 11.

\* To discover the Abrogating, &c.] *Acts* X. *Col.* II. 14.

§ That he had obtained a Kingly Power, &c.] *Acts* II. 36. *Rev.* I. 5.

† In which is included, &c.] *James* I. 25.

\* Who should appear to be an ordinary Person, &c.] *Dan.* II. 45. VII. 13. For the Son of Man signifies in Hebrew, certain Meanness, and so the Prophets are called, compared with Angels, as is observed by *Jachiades*, on *Dan.* X. 16.

Person, a Kingdom extending to the People of all Nations and Languages, and which should never have an End. Now That Part of the Law, the Necessity of which was taken away by Christ, did not contain in it any thing in its own Nature virtuous ; but consisted of things indifferent in themselves, and therefore not unchangeable : For if there had been any thing in the Nature of those things, to inforce their Practice, God would have prescribed them ‡ to all People ; and not to one only ; and That from the very beginning, and not above two thousand Years after Mankind had been created. *Abel, Enock, Noah, Melchisedech, Job, Abraham, Isaac, Jacob*, and all the eminently pious Men, who were so beloved of God, were ignorant of all, or almost all this Part of the Law ; and yet nevertheless they received the Testimony of their Faith towards God, and of his Divine Love towards them. Neither did *Moses* advise his Father-in-Law *Jethro* to undertake these Rites, nor *Jonas* the *Ninevites*, nor did the other Prophets reprove the *Chaldeans, Egyptians, Sidonians, Tyrians, Idumeans* and *Moabites*, to whom

‡ To all People, and not to one only, &c.] So far from that, that some Laws, such as those of first Fruits, Tythes, Assembling upon Festivals, relate expressly to the place of *Judea* only, whether it is certain that Nations could not come. See *Exodus XXXIII. 19.* and *XXXIV. 26. Deut. XXVI. 2.* and what follows. Also *Deut. III. 5.* and following. *XIV.* and following. Also *Ex-*

*odus XXIII. 17. XXXIV. 2, 23, 24. Deut. XVI. 16.* The most Ancient Custom interpreted the Law of Sacrifices, in the same manner. The *Talmud* entitled Concerning the Councils, and that entitled *Chagiga*, tell us the Law of *Moses* was given to the *Hebrews* only, and not to Strangers. See *Maimonides*, on *Deut. XXXIII.* and *Be-shai.*

whom they wrote, for not embracing them, though they particularly enumerate their Crimes. These Precepts therefore were particular, and introduced either to hinder some Evil,\* to which the Jews were especially inclined, or for a Trial of their Obedience, or to signify some future Things. Wherefore there is no more Reason to wonder at their being abolished, than at a King's abrogating some municipal Laws, to establish the same Ordinances all over a Nation: Neither can there be any thing alledged to prove, that God had obliged himself to make no Alteration herein. For if it be said, that these Precepts are styled perpetual; † Men very often make use of this Word, when they would signify only that what they command in this manner, is not for a Year's continuance ‡ or for a certain time, suppose of War or Peace, accommodated to the Scarceness of Provision; which yet does not hinder but that they may appoint new Laws concerning these Matters whenever the Publick Good requires it. Thus the Precepts which God gave to the *Hebrews*, were some of them Temporary, § only during the

Conti-

\* To which the Jews were especially inclined, &c.] Being very much addicted to Rites, and, on that account prone to Idolatry. This the Prophets every where show, especially Ezekiel XVI.

† Men very often make use of this Word, &c.] L. Hac Edictali. Cod. de secundis Nuptiis. L. Hac in perpetuum. Cod. de diversis Prædus Libro XI. and in many other Places.

‡ Or a certain Time, &c.] L. Valerius in Livy, XXXIV. The Laws which particular Times require, are liable to be Abolished, and I perceive are changed with the Times; Those that are made in the time of Peace, are abrogated in War, and those made in War, abrogated in Peace.

§ Only during the continuance, &c.] As Exodus XXV. Dem. XXIII. 12.

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Continuance of that People in the Wilderness; others confined to their Dwelling in the Land of *Canaan*. That these might be distinguished from the other, they are called Perpetual; by which may be meant, that they ought not to be neglected any where, nor at any time, unless God should signify his Will to the contrary. Which manner of speaking, seeing it is common to all People, the *Hebrews* ought the less to wonder at, because they know that in their Law, That is called \* a perpetual Right, and a perpetual Servitude, which continued only from Jubilee to Jubilee. † And the Coming of the Messiah is by themselves called the fulfilling of the Jubilee, or the Great Jubilee. And moreover, the Promise of entering into a new Covenant, is to be found amongst the old Prophets, § as *Jeremiah XXXI*; where God promises that he will make a new Covenant, which shall be writ upon their Hearts, and Men will have no need to learn Religion of each other, for it shall be evident to them all : And moreover,

† Others confined to their Dwelling, &c.] *Deut. XII. 1, 20. Numb. XXXIII. 52.*

\* A perpetual Right, &c.] *Exodus XXI. 6. 1 Sam. I. 22.* And thus *Josephus Albo*, in his III<sup>d</sup> Book of Foundations, ch. 16. thinks the Word לעולם *Le-olam* in the Ritual Law, may be understood. And *Phinees's* Priesthood is called, *Psalms CVI,*

30, 31, לעולם *Ad-olam* everlasting. And by the Son of *Sirach, XLV. 28, 29, 30. and*

everlasting Priesthood, and *1 Mach., II. 55.*

† And the coming of the Messiah, &c.] In *Pereck Chelck*, and elsewhere. And in *Isaiah LXI. 2.* (*Pereck Chelck*, is the XI<sup>th</sup> chap. of the *Talmud* concerning Councils; but what *Grotius* mentions, is not to be found there, at least in the *Mischna* Text; these Citations ought to have been more exact.)

§ As *Jeremiah XXXI, &c.] V. 31. and following.*



over, he would pardon all their past Transgressions : Which is much the same as if a Prince, after his Subjects had been at great Enmity with each other ; in order to establish a Peace, should take away their different Laws, and impose upon them all one common Law, and that a perfect one ; and for the future, promise them Pardon for all their past Transgressions, upon their Amendment. Though what has been said might suffice ; yet we will go through every part of the Law that is abolished, and show that the things are not such as are in their own Nature well-pleasing to God, or such as must continue always.

§ VIII. *As Sacrifices, which were never acceptable to God upon their own Account.*

THE principal, and which first offer themselves to us, are Sacrifices ; concerning which many *Hebrews* are of Opinion, \* that they first proceeded from the Invention of Men, before they were commanded by God. Thus much

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\* *That they first proceeded from the Invention of Men, &c.]* Chrysostom XII, concerning Statues, speaking of Abel. Not learning it of any other, nor receiving it from any Law Established concerning first Fruits ; but from himself, and the Dictates of his own Conscience, he offered that Sacrifice. In the Answer to the Orthodox, in the Works of Justin, to the LXXXIII<sup>d</sup> Query : None of

those who Sacrificed Beasts to God before the Law, Sacrificed them at the Divine Command ; though it is evident that God accepted them, and by such acceptance discovered that the Sacrificers were well pleasing to him. (This matter is largely handled by John Spencer, concerning the Ritual Law of the Jews, Book III. Dis. 2. to which I refer you. Le Clerc.)

certainly is evident, that the *Hebrews* were desirous of very many Rites; † which was a sufficient Reason why God should enjoin them such a number, upon this Account, lest the Memory of their Dwelling in *Egypt* should cause them to return to the Worship of false Gods. But when their Posterity set a greater Value upon them than they ought, as if they were acceptable to God upon their own account, and a Part of true Piety; they are reproved by the Prophets: ‡ *As to Sacrifices*, says God in *David's Fiftieth Psalm*, according to the *Hebrew*, *I will not speak to you at all concerning them, viz. that you should slay Burnt-Offerings upon Burnt-Offerings, or that I will accept young Bullocks or Goats out of thy Fold: For all the living Creatures, which feed in the Forests, and wander upon the Mountains, are mine; I number both the Birds, and the wild Beasts; so that if I be hungry, I need not come to declare it to you; for the whole Universe, and every thing*

† Which was a sufficient Reason, &c.] This very Reason for the Law of Sacrifices, is alledged by *Maimonides* in his Guide to the Doubting, Book III. ch. 32. *Tertullian* against *Marcion*, Book II, No Body should find Fault with the Labour and Burthen of Sacrifices, and the busie Scrupulousness of Oblations, as if God truly desired such things, when he so plainly exclaims against them: To what Purpose is the Multitude of your Sacrifices? And who hath required them at your Hands? But let

such observe the Care God has taken to oblige a People prone to Idolatry and Sin, to be Religious, by such Duties, as that Superstitious Age was most conversant in that he might call them off from Superstition, by commanding those things to be done upon his account, as if he desired it, lest they should fall to making Images.

§ *As to Sacrifices, &c.*] This is *Grotius's* Paraphrase upon *Psal. L.* not a literal Translation: and so are the following. *Le Clerc.*

thing in it is mine. Do you think I will eat the Fat of Flesh, and drink the Blood of Goats? No: Sacrifice Thanksgiving, and offer thy Vows unto God. There are some amongst the Hebrews who affirm, that this was said, because they who offered these Sacrifices were unholy in their Hearts and Lives. But the Words themselves, which we have quoted, tell us the contrary, viz. that the thing was not at all acceptable to God in it self. And if we consider the whole Tenour of the Psalm, we shall find that God addresses himself to holy Men; for he had before said, *Gather my Saints together*, and afterwards, *Hear, O my People*. These are the Words of a Teacher; then having finished the Words before cited, he converts his Discourse, as is usual, to the Wicked: *But to the Wicked said God*; and in other Places we find the same Sense. As Psalm LI. *To offer sacrifices is not acceptable to thee, neither art thou delighted with Burnt-Offerings*: But the Sacrifice which thou truly delightest in, is a Mind cast down by the Sense of its Faults; for thou, O God, wilt not despise a broken and contrite Heart: The like to which is that of Psalm XL, *Sacrifices and Oblations thou dost not delight in, but thou securest me to thy self, as if I were bored through the Ear*; thou dost not require Burnt-Sacrifices or Trespas-Offerings; therefore have I answered, *Lo, I come*; and I am as ready to do thy Will, as any Covenant can make me; for it is my Delight. For thy Law is fixed in my whole Heart; the Praises of thy Mercy I do not keep close in my Thoughts, but I declare thy Truth and Loving-Kindness every where; but thy Compassion and Faithfulness

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do I particularly celebrate in the great Congregation. In Chap. I. of *Isaiah*, God is introduced speaking in this manner. *What are so many Sacrifices to me? I am filled with the Burnt-Offerings of Rams, and the Fat of fed Beasts; I do not love the Blood of young Bullocks, of Lambs, or of Goats, that you should appear with it before me: For who hath required this of you, that you should thus pollute my Courts? And Jeremiah VII,* which is a like Place and may serve to explain this. *Thus saith the Lord of Angels, the God of Israel, ye heap up your Burnt-Offerings with your Sacrifices, and your selves eat the Flesh of them. For at the time when I first brought your Fathers up out of Egypt, I neither required nor commanded them any thing about Sacrifices, or Burnt-Offerings. But that which I earnestly commanded them was, that they should be obedient to me; so would I be their God, and they should be my People; and that they should walk in the way that I should teach them, so should all things succeed prosperously to them. And these are the Words of God in Hosea, Chap. VI. Loving-kindness towards Men, † is much more acceptable to me than Sacrifice; to think aright of God, is above all Burnt-Offerings. And in Micah, when the Question was put, how any Man should render himself most acceptable to God, by a vast number of Rams, by a huge Quantity of Oil, or by Calves of a Year old: God answers, I will tell you what is truly good and acceptable to me, viz. † that you render to every Man his Due, that*

*Is much more acceptable to me, &c.] So the Chaldee Interpreter explains this place.*

*† That you render to every Man his Due, &c.] Therefore the Jews say that the*



that you do good to others, and that you become humble and lowly before God. Since therefore it appears from these Places, that Sacrifices are not reckoned amongst those things which are primarily, and of themselves acceptable to God; but the People, gradually, as is usual, falling into wicked Superstition, placed the principal Part of their Piety in them, and believed that their Sacrifices made a sufficient Compensation for their Sins: It is not to be wondred at, if God in time abolished a thing in its own Nature indifferent, but by use converted into Evil; especially \* when King *Hezekiah* broke the Brazen Serpent erected by *Moses*, because the People began to worship it with religious Worship. Nor are there wanting Prophecies, which foretold that those Sacrifices, about which the Controversie now is, should cease: Which any one will easily understand, who will but consider that according to the Law of *Moses*, the Sacrificing was committed entirely to the Posterity of *Aaron*, and that only in their own Country. Now in *Psalms* CX, according to the *Hebrew*, a King is promised, whose Kingdom should be exceeding large, who should begin his Reign in *Sion*, and who should be a King and a Priest for ever, after the Order of *Melchisedech*. And *Isaiah*, Chap. XIX, saith, that an Altar should be seen in *Egypt*, where not only the *Egyptians*, but the *Assyrians* also and *Israelites* should worship

IOCH Precepts of the Law are by *Isaiah* contracted into six, ch. XXXIII. 15. by *Micah* into three in this place; by *Isaiah* into two, ch. LVI.

1. by *Habbakkuck* into one, ch. II. 4. as also by *Amos*, V. 6.  
\* When King *Hezekiah*, &c.  
2 *Kings* XVIII. 4.

worship God; and Chap. LXVI he saith, that the most distant Nations, and People of all Languages, as well as the *Israelites*, should offer Gifts unto God, and out of them should be appointed Priests and *Levites*; all which could not be, § whilst the Law of *Moses* continued. To these we may add that place in † *Malachi*, Chap. I. where God foretelling future Events, says, that the Offerings of the *Hebrews* would be an Abomination to him; that from the East to the West his Name should be celebrated among all Nations; and that Incense, and the purest things should be offered him; and *Daniel* in Chap. IX. relating the Prophecie of the Angel *Gabriel*, concerning Christ, says, *that he shall abolish Sacrifices and Offerings*: And God has sufficiently signified, not only by Words but by the Things themselves, that the Sacrifices prescribed by *Moses*, are no longer approved by him: since he has suffered the Jews to be above sixteen hundred Years, without a Temple, or Altar, or any Distinction of Families, whence they might

§ *Whilst the Law of Moses continued, &c.*] Add this place of *Jeremy*, ch. III. 16. *In those Days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.* (Even the Jews themselves could no longer observe their Law, after they were so much scattered. For it is impos-

sible that all the Males should go up thrice in a Year to *Jerusalem*, according to the Law, *Exodus* XXIII. 17. from all those Countries which were Inhabited by them. This Law could be given to no other, than a People not very great, nor much distant from the Tabernacle. *Le Clerc.*)

† *Malachi*, ch. I. &c.] See *Chrysostom's* excellent Paraphrase upon this Place, in his Illd against the Gentiles.

might know who those are, who ought to perform the Sacred Rites.

§ IX. *And the Difference of Meats.*

WHAT has been said concerning the Law of Sacrifices, the same may be affirmed of that, in which different Kinds of Meat are prohibited. It is manifest, that after the universal Deluge, † God gave to *Noah* and his Posterity a Right to use any sort of Food; which Right descended, not only to *Japhet* and *Ham*, but also to *Shem* and his Posterity, *Abraham*, *Isaac* and *Jacob*. But afterwards, when the People in *Egypt* were tinctured with the vile Superstition of that Nation, then it was that God first prohibited the eating some sort of living Creatures, either because for the most part \* such were offered

† God gave to *Noah* and his Posterity, &c.] The mention of clean and unclean Creatures, seems to be an Objection against this, in the History of the Deluge; but either that was said by way of Prolepsis to those who knew the Law; or by unclean, ought to be understood those which Men naturally avoid for Food, such as *Tacitus* calls *Prophane*, *Hist. VI.* Unless any one had rather understand by clean, those which are nourished by Herbs; and by unclean, those which feed on other living Creatures.

\* Such were offered by the Egyptians, &c.] *Origen* in

his IVth Book against *Celsus*. Some wicked Damons, and (as I may call them) Titanick or Gigantick ones, who were rebellious against the True God and the Heavenly Angels, and fell from Heaven, and are continually moving about gross and unclean Bodies here on Earth, having some foresight of things to come, by reason of their freedom from Earthy Bodies, and being conversant in such things, and being desirous to draw off Mankind from the True God, they enter into living Creatures, especially those that are Ravenous, Wild and Sagacious, and move them to what they will: Or else they stir

offered by the *Egyptians* to their Gods, and they made Divination by them; or because † in that typical

stir up the Fancies of such living Creatures, to fly or move in such a manner, that Men taken by the Divination in these Dumb Creatures, might not seek the God that comprehends the Universe, nor inquire after the Pure Worship of God, but suffer their Reason to degenerate into Earthly things, such as Birds and Dragons, Foxes and Wolves. For it is observed by those who are Skilful in these things, that future Predictions are made by such living Creatures as these; the Demons having no Power to effect that in Tame Creatures, which by reason of their likeness in Wickedness, not real, but seeming Wickedness in such Creatures, they are able to effect in other Creatures. Whence, if any thing be wonderful in Moles, this particularly deserves our Admiration, that discerning the different Natures of living Creatures; and whether instructed by God concerning them, and the Demons appropriated to every one of them; or whether he understood by his own Wisdom, the several Ranks and sorts of them; he pronounced them unclean, which were esteemed by the Egyptians and other Nations to cause Divination, and he declared the other to be clean. The like to which we find in Theodoret, Book VII. against the Greeks: And not very dif-

ferent from this, is that of Manetho, Having Established in the Law many other things, particularly such as were contrary to the Customs of the Egyptians. And that which Tacitus says of the Jews: All things are Prophanes amongst them, which are Sacred amongst us. And afterwards: They slay a Ram in contempt of Jupiter Ammon, and Sacrifice an Ox, which the Egyptians worship the God Apis by.

† In that Typical Law, &c.] Barnabas in his Epistle, 'Moses said, ye shall not eat a Swine, nor an Eagle, nor an Hawk, nor a Raven, nor any Fish which hath no Fins. By which he meant we should understand three things. What he aims at is evident from those Words in Deuteronomy. And my Judgments shall be established amongst my People. Now the Commandment of God, is not to prohibit eating; but Moses spake in the Spirit. He mentions Swine for this end, that they should not converse with Men who resemble Swine; for when they live in Luxury, they forget their Master; but when they want, they own their Master: Thus a Swine while he is eating, will not know his Master; when he is hungry



typical Law, the particular Vices of Men, were represented by certain Kinds of living Creatures. That these Precepts were not universal, appears from the Instance of what is appointed concerning the Flesh of a Beast that died of it self, *Deut. XIV*, that it was not lawful for the *Israelites*

gry, he cries out, and when he is full, he is quiet. Again, Thou shalt not, says he, eat the Eagle or the Hawk, or the Kite or the Raven. As much as to say, you shall not converse with such Men who know not how to get their Food by Labour and Pains, but unjustly steal it from others; and who walk about as if they were Sincere, when they lye in wait for others. Thus these stordful Creatures contrive how they may devour the Flesh of others, being Pestilent by their Wickedness. Again, Thou shalt not eat, says he, the Lamprey, nor the Poutrel, nor the Cuttle; that is to say, you shall not converse with those Men who are finally Wicked, and condemned to Death: As these sort of Fish alone, are doomed to swim at the bottom of the Sea, not like others to hover on the top of the Water, but to dwell on the Ground at the bottom. Also he says, thou shalt not eat the Coney: Wherefore? That you may not be a corrupter of Children, nor like such; for the Hare has a new place to lay her Excrements in every Year; for so many Years

as she lives, so many Holes has she underground. Further, thou shalt not eat the Hyena, that is, thou shalt not be an Adulterer, or unclean Person, or like such: For what Reason? Because this Creature changes its Nature every Year, and sometimes is a Male, and sometimes a Female. And he justly hated the Weasel; as much as to say, you shall not be like such Persons who, we have heard, have committed Iniquity in their Mouths by Uncleanness; neither shall you have Correspondence with such Workers of Iniquity; for this Animal conceives in its Mouth. Concerning Meats therefore, *Moses* meant three things Spiritually; but they through Fleishly Inclinations, understood him of Meats. But *David* knew these three Opinions, and therefore agreeably thereto he says, *Blessed is the Man that walketh not in the Counsel of the Ungodly*, as Fishes wander in Darkness at the bottom of the Sea. And hath not stood in the way of Sinners, viz. like Them who though they would seem to fear God, sin like Swine: and hath not sat in the Seat of the Scornful; like Birds watching

raelites to eat it, § but it was lawful for Strangers, which Strangers the Jews were commanded to perform all good Offices to, as esteemed of God. And the ancient *Hebrew* Teachers openly declare, ‡ that in the Times of the Messiah, the Law of the Prohibition of Meats should cease, and that Swines Flesh should be as

ing for their Prey. Thus you have the End and the Meaning of them. But *Moses* commanded to eat every Creature that is cloven Footed, and that cheweth the Cud. And what does he mean by this? He that receiveth Meat, knoweth him that feeds him, and is satisfied with it, and seems to rejoyce: which is very well said, if we consider the Command. What therefore is the meaning of it? Why, converse with those who fear their Master; with those who meditate in their Hearts upon the Word they have received; with those who speak of, and keep the Judgments of their Master; with those who know that Meditation is a pleasant work, and belongs to those who thoroughly consider their Master's Word. But what means cloven Footed? That a Man should walk uprightly in this World, in expectation of another Life. See what excellent Laws are established by *Moses*. *Clemens* commends this of *Barnabas*, in his *Vth Strom.* You may

find also many things partly like, and partly the same with these, in *Philo's* Book of Agriculture; and in the Book entitled, *The Wicked lay Snares for the Righteous*; which are too long to be Transcribed. The like is to be seen in *Eusebius*, out of *Aristaus*, Book VIII. ch. 9.

§ But it was lawful for Strangers, &c.] Holy Men, but not Circumcised, which you find mentioned, *Levit.* XXII. 25. and XXV. 4, 7. and in the *Talmud*, chap. of the King, and of the Council; and in *Maimonides's* Book of Idolatry.

‡ That in the Times of the Messiah, &c.] Thus *R. Samuel* in *Mecor Chaim*. The *Talmud*, entitled *Nida*, says, the Law was to continue but till the Times of the Messiah. We may moreover observe, that some *Hebrew* Teachers, amongst whom is *Bechai*, were of Opinion, that the Laws concerning forbidden Meats, were peculiar to the Land of *Canaan*, nor was any one obliged to observe them out of the Bounds thereof. And beside, the Jews themselves are ignorant; or at

as clean as that of an Ox. And certainly, since God designed to gather a People to himself out of all Nations, it was more reasonable, that he should make Liberty and not Bondage, in such Things, common to all. Now follows an Examination of Festival Days.

§ X. *And of Days.*

THESE were all instituted in Memory of the Benefit they had received from God, when they were delivered from the *Egyptian* Bondage, and brought into the Promised Land. Now the Prophet *Jeremiah* says, Chap. XVI, and XXIII, that the time would come when new and much greater Benefits, should so eclipse the Memory of that Benefit, that there would scarce be any Mention made of it. And moreover, what we now said of Sacrifices, is as true of Festivals; the People began to put their Trust in them, so far, that if they rightly observed them, it was no great Matter how they offended in other Respects. Wherefore in *Isaiah*, Chap. I. God says, that he hated their New Moons and Feast Days, they were such a Burden to him, that he was not able to bear them. Concerning the Sabbath, it uses particularly to be objected, that it is an universal and perpetual Precept, not given to one People only, but in the Beginning of the World, to *Adam* the Father of them all. To which I answer, agreeably to the  
Opinions

<p>at least dispute about the signification of many of the Names of those Animals; which we cannot think God</p>	<p>would have permitted, if the Obligation to observe, that Law, were to have continued till this time.</p>
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Opinions of the most learned *Hebrews*, that this Precept concerning the Sabbath is two-fold:

† A Precept of Remembrance, *Exodus XX. 8.*

and \* a Precept of Observation, *Exodus XXXI.*

‡ The Precept of Remembrance is fulfilled, in a Religious Memory of the Creation of the World; the Precept of Observation consists in an exact Abstinence from all manner of Labour. The first Precept was given from the Beginning, and without Doubt † the pious Men before the Law obeyed it, as *Enoch, Noah, Abraham, Isaac, Jacob*; the latter of whom, though we have a Relation of many of their Travels, ‡ yet there is no Sign of their stopping their Journey on the Account of the Sabbath; which thing we frequently meet with after their coming out of *Egypt*. For after the People were brought out of *Egypt*, and had safely passed through the Red Sea, they kept the first Day a Sabbath of Rest, and sung an Hymn to God, upon that Account; and from this time, that exact Rest of the Sabbath was commanded, the first mention of which is in the gathering of Manna,

*Ex-*

† A Precept of Remembrance, &c.] רָמַז.

\* A Precept of Observation, &c.] שָׁמַר. Thus *Moses Gerundenfis*, and *Isaac Arias* distinguish. (Observation and Remembrance signify the same thing in *Moses*, as to this matter, as we have shown on *Deut. V. 1.* however, the thing here treated of is true. *Le Clerc.*)

† The Pious Men before the Law, &c.] From whom a

certain Veneration for the Seventh Day was derived to the *Greeks*, as *Clement* observes. See what is said in relation to this, Book I.

‡ Yet there is no Sign, &c.] That the Pious Men of those Times did in this sense *σαββατισαι*, that is, observe the Sabbath, is denied by *Justin* in his Dialogue with *Tryphon*, and by *Tertullian* in two places against the Jews.



*Exodus XXXV, 2. Levit. XXIII, 3.* And in this Sense, the Reason alledged, *Deut. V. 21*, for the Law of the Sabbath, is the Deliverance out of *Egypt*. And further, this Law had regard to Servants against the Severity of those Masters, who allowed them no Respite from their Labours, as you find it in the forecited Places. It is true indeed, that \* Strangers were obliged by this Law, and that for this Reason, that there might be an universal Rest of all the People. But that this Law of perfect Rest was not given to other People, appears from hence, that in many Places it is called a Sign, and a particular Covenant between God and the *Israelites*, *Exodus XXXI. 13, 16*. And further, that those things which were instituted in Memory of the coming out of *Egypt*, are not such as ought never to cease, we have before shown, from the Promise of much greater Benefits. To which may be added, that if the Law concerning Rest on the Sabbath had been given from the Beginning, and in such a manner as never to be abolished, certainly that Law would have prevailed over all other Laws; the contrary to which we now find. For it is evident, † that Children were rightly circumcised on the Sabbath Day; and while the Temple stood, § the Sacrifices were slain on the Sabbath Day, as well as on other Days. The *Hebrew Teachers* them-

\* Strangers were obliged by this Law, &c.] Not those others, who out of *Judaea* observed the Precepts given to the Posterity of *Noah*. This is the Opinion of the *Hebrews*,

† That Children were rightly Circumcised, &c.] Thus the *Hebrew Proverb*. The Sabbath gives way to Circumcision. See *John VII. 22*.

§ The Sacrifices were Slain, &c.] *Numb. XXVIII. 9*.

themselves show, that this Law is changeable, when they say that Work may justly be done on the Sabbath at the Command of a Prophet, which they prove by the Example of the taking of *Jericho* on the Sabbath Day by the Command of *Joshua*. And that in the time of the Messiah, the Difference of Days should be taken away, some of them show very well, from that Place of *Isaiah* LXVI. 23. where it is foretold, that there should be a continual Worship of God from Sabbath to Sabbath, from New Moon to New Moon.

### § XI. *And external Circumcision.*

WE come now to Circumcision, which is indeed ancients than *Moses*, as being commanded to *Abraham* and his Posterity; but this very Precept was the Beginning of the Covenant declared by *Moses*. Thus we find God said to *Abraham*, *Genesis* XVII. *I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, even the Land of Canaan, for an everlasting Possession; therefore keep my Covenant, thou and thy Seed for ever; this is the Covenant betwixt me and thee and thy Seed, every Male shall be circumcised.* But we have before seen, that there was to succeed a new Covenant in the Room of this Covenant, such as should be common to all People, for which Reason the Necessity of a Mark of Distinction must cease. And this is further evident, that there was some Mystical and higher Signification, contained under this Precept of Circumcision; as appears from the Prophets, when they command

† the

† the Heart to be circumcised, to which all the Precepts of Christ tend. So likewise the Promises added to Circumcision, must of Necessity relate to something further: Namely, That of an Earthly Possession, † to the Revelation of an Everlasting Possession, which is no where made more manifest than by Jesus; \* and That of making *Abraham* a Father of many Nations; to the time when not only some few People, but innumerable of them, spread all over the World, should imitate that memorable Faith of *Abraham* towards God; which never yet came to pass, but by the Gospel. Now it is no wonder, that when the Work is finished, the Shadow of the Work that was designed, should be taken away. † And that God's Mercy was not confined to this Sign, is from hence manifest, that not only those who lived before *Abraham*, but even *Abraham* himself was acceptable to God before he was circumcised: And Circumcision was omitted by the *Hebrews* § all the while they journeyed through the Desarts of *Arabia*, without being reproved of God for it.

## § XII. And

† The Heart to be Circumcised, &c.] *Dent.* X. 16. XXX. 6. *Jer.* IV. 4.

† To the Revelation, &c.] *Heb.* IV.

\* And that of making *Abraham* a Father, &c.] *Gen.* XVII. 5. *Rom.* IV. 11, 13, 16, 17. *Luke* XIX. 9. *Gal.* III. 7.

† And that God's Mercy, &c.] *Justin* in his Dialogue with *Trypho* says, Circumcision was given for a Sign, and not for a Work of Righteousness. And *Irenaeus*, Book IV. ch. 30.

We learn from Scripture, that Circumcision is not that which perfects Righteousness; but God gave it, that *Abraham's* Posterities might continue distinguishable. For God said to *Abraham*, let every Male of you be Circumcised, and Circumcise the Flesh of your Foreskin, and it shall be for a Sign of a Covenant betwixt you and me.

§ All the while they Journeyed, &c.] *Josh.* V. 5, 6.

§ XII. *And yet the Apostles of Jesus easily allowed of these things.*

THERE was certainly very good Reason why the *Hebrews* should return their hearty Thanks to Jesus and his Ambassadors, in that he freed them from that heavy Burden of Rites, and secured their Liberty to them † by Miracles and Gifts no way inferior to those of *Moses*. But yet they who first delivered this Doctrine, did not require this of them, that they should acknowledge their Happiness; but if they would perform the Precepts of Jesus, which were full of all Virtue, they easily allowed them, in indifferent things, ‡ to follow what Course of Life they would; \* provided they did not impose the Observation of it, as necessary upon Strangers, to whom the Ritual Law was never given; which one thing sufficiently shows that the Jews very unjustly reject the Doctrine of Jesus, under Pretence of the Ritual Law. Having answered this Objection, which is almost the only one commonly opposed to the Miracles of Jesus, we come now to other Arguments suited to convince the Jews.

§ XIII. *A*

† By Miracles and Gifts no way inferior, &c.] R. Levi Ben Gerson said, that the Miracles of the Messiah ought to be greater than those of *Moses*, which is most evident in the Dead restored to Life.

‡ To follow what Course of Life they would, &c.] *Acts* XVI. 3. XXI. 24. *Rom.* XIV. 1. I *Cor.* IX. 17. *Gal.* V. 6. *Colos.* III. 2.

\* Provided they did not impose, &c.] *Acts* XV. *Gal.* I. 3. 6, 15. IV. 10. VI. 12.



§ XIII. *A Proof against the Jews, taken from their own Confession of the extraordinary Promise of the Messiah.*

BOTH they and we are agreed, that in the Predictions of the Prophets, there is a Promise, that amongst the many Persons who should make known to the Jews, from Heaven, very great Advantages; there should be One far exceeding the rest, whom they called the Messiah; which though a common Name, did more eminently agree to this Person. We assert, that he came long since; they expect that he is yet to come. It remains therefore that we put an End to the Controversy, from those Books, the Authority of which is equally acknowledged by both.

§ XIV. *That he is already come, appears from the Time foretold.*

DANIEL, † a Testimony of whose great Piety Ezekiel affords us, could neither deceive us, nor be deceived himself by the Angel Gabriel: And he, according to the Direction of the Angel, has left us upon Record, Chap. IX, that

† *A Testimony of whose great Piety, &c.* XIV. 14. XXXVIII. 3. Josephus concerning Daniel, at the end of the Xth Book says, That the Spirit of God was with him. And afterwards: He was endued with every thing in an incredible manner, as being one of the greatest of the Prophets. In his Life-

time, he was had in great Honour and Esteem, both by the Kings and the People; and after his Death, he was had in everlasting Remembrance; the Books wrote by him and left to us, we read at this Day, and their Testimony convince us that he had a Communication with God.

that there should not pass above five hundred Years between the Publication of the Edict for Rebuilding the City of *Jerusalem*, § and the Coming of the Messiah. But there is above two thousand Years passed since that time to this Day, and he, whom the Jews expect, is not yet come; neither can they name any other, to whom that time will agree. But it agrees so well to Jesus, that a *Hebrew Teacher Nehemiah*, who lived five hundred Years before him, said openly then, that the Time of the Messiah, signified by *Daniel*, could not be deferred above five hundred Years. There is another Mark before hinted at, which agrees with this of the time; and that is, † that a Government over all Nations should be appointed from Heaven, after ‡ the Posterity of *Seleucus* and *Lagus* should cease to Reign; the latter of which ended in *Cleopatra*, not long before Jesus was born. A third Token is in the forementioned Chap. IX. of *Daniel*, that after the coming of the

§ And the coming of the Messiah, &c.] The great Hebrew Doctors, such as *Solomon Jarchi*, *Rabbi Josue*, quoted by *Abenesdras*, and *Saadia*, agree that the Son of Man in *Daniel*, is the Messiah: Thus *Rabbi Josue*, who saw the raising of the Temple, said that the time of the Messiah was then past, as *R. Jacob* in *Caphthor* testifies.

† That a Government over all Nations, &c.] *R. Levi Ben Gerson* tells us, that That Stone, by the Blow whercof

that Image which represented the Empires, should be broken to pieces, was the Messiah. *Rabbi Solomon*, *R. Abenesdras*, and *R. Saadia* say, that That Kingdom which would consume the rest of the Kingdoms, was the Kingdom of the Messiah. *R. Levi Ben Gerson* and *Saadia*, affirm the Son of Man in *Daniel*, to be the Messiah.

‡ The Posterity of *Seleucus* and *Lagus*, &c.] See the Annotations upon this in the First Book.

the Messiah the City of *Jerusalem* should be rased; which Propheſie of the Deſtruction of that City, \* *Joſephus* himſelf refers to his own Age. From whence it follows, that the Time limited for the Coming of the Meſſiah, was then paſt. To this may be referred that of *Haggai*, Chap. II. where God comforts *Zerubbabel*, a Heathen Prince, and *Joſhua* the Son of *Joſedeck*, the High Priest, upon their Sorrow, becauſe the Temple built by them did not answer the Greatneſs of the former Temple; with this Promiſe, that there ſhould be greater Honour done to that Temple, than to the former: Which could be ſaid neither of the Bigneſs of the Work, nor of the Materials, nor of the Workmanſhip, nor of the Ornaments; as is very plain from the Hiſtory of thoſe Times in the Sacred Writings, and in *Joſephus*, compared with that of the Temple of *Solomon*: To which we may add, which is obſerved by the *Hebrew* Teachers, that there were wanting two very great Endowments in the latter Temple, which were in the former, viz. a viſible Light, as a Token of the Divine Majeſty, and a Divine Inſpiration. But wherein this latter Temple was to exceed the  
for.

\* *Joſephus* himſelf refers to his own Age, &c.] Book X. ch. 12. *Daniel* wrote concerning this time, and concerning the Roman Empire, and that (our Nation) ſhould be deſtroyed by it. God having diſcovered all theſe things to him, he left them us in Writing; ſo that whoever reads them, and conſiders what has come to paſs,

cannot but admire the Honour God did to *Daniel*. *Jaccides* alſo upon *Dan.* IX. 24. tells us, that the ſeventy Weeks of Years were finiſhed in the Deſtruction of *Jeruſalem*.

† *A Viſible Light as a Token*, &c.] In the Title, concerning Inſtruction, and the *Jeruſalem Gemara*, ch. 3.

former, God briefly declares, when he says § that he would establish his Peace, that is, his Favour and good Will in that Temple, as it were by a firm Covenant: This is further prosecuted by *Malachi*, Chap. III. *Behold I will send my Messenger, who shall prepare my Way; † and the Lord whom ye seek, shall suddenly come to his Temple* (now *Malachi* lived after the latter Temple was built,) *even the Messenger of the Covenant whom ye delight in.* Therefore the Messiah ought to come while the second Temple stood, † in which account is reckoned by the *Hebrews* all the time from *Zerubbabel* to *Vespasian*; for the Temple in the Time of *Herod* the great, was not rebuilt from the Foundation, but only \* gradually renewed by Parts; notwithstanding which Alteration, it might be called the same Temple. And indeed there was so firm an Expectation of the Messiah at that time, amongst the *Hebrews*, and their Neighbours,

§ That he would establish his Peace, &c.] We must observe what goes before. *The Desire of all Nations shall come, and I will fill this House with Glory.* Which wonderfully agrees with what we have taken out of *Malachi*; so that these two Prophets may serve for Interpreters of each other. *Rabbi Akiba*, and many others, as *Rabbi Solomon* testifies, were of Opinion that the Messiah ought to come in the second Temple.

† And the Lord whom ye seek, &c.] This place of *Malachi*, the Jews commonly explain of the Messiah.

† In which Account is reckoned, &c.] As in the *Talmud*, ch. the last, concerning the Council; and that entitled *Jerna*, and that entitled *Rosch Hafschana*.

\* Gradually renewed by Parts, &c.] *Philo* concerning the World. That is not corruptible, all the Parts of which are corrupted; but That, all the Parts of which are destroyed together at the same time. Add to this, *L. proponcbatur. D. de Judiciis. & L. quid tamen. § in navis D. quibus modis usus fructus amittatur.*



bours, † that Herod was thought by some to be the Messiah, § Judas Gaulonita by others, ‡ and some more by others, who lived about the time of our Saviour.

§ XV. (*With an Answer to what is alledged, that his Coming was deferred upon the Account of the Sins of the People.*)

THE Jews see themselves put to Difficulties by these Arguments: That they may elude the Force of them therefore, some say that their Sins were the Cause why he did not come at the promised time. Now not to mention, † that in the forecited Prophecies, what is determined by them

† *That Herod was thought by some, &c.*] These were the Herodians, Mat. XXII. 16. Mark III. 6. VIII. 15. XIII. 13. Tertullian in his Enumeration of Hereticks: *Amongst these were the Herodians, who said that Herod was the Christ.* And Epiphanius says the same of them: Agreeable to which is that of the Antient Scholiast on Persius; Herod reigned amongst the Jews, in the time of Augustus, in the Parts of Syria; therefore the Herodians keep the Birth-Day of Herod, as they do the Sabbath, upon which Day they put lighted Candles crowned with Violets on their Windows.

§ Judas Gaulonita by others, &c.] See Josephus XVIII. 1. Acts V. 36.

‡ And some more by others, &c.] Acts XXI. 38. Josephus

has many Instances in the Time of Felix, and some after the Destruction.

‡ *That in the forecited Prophecies, &c.*] This is expressly affirmed by R. Jochnaan in Schemoth Rabba, and R. David Kaimchi, on Psalm CVIII. 5. Josephus, Book X. towards the end says well of Daniel; That in his Prophecies he not only foretold what was to come, like the other Prophets, but he determined the Time in which those things should come to pass. That the Decree of the Messiah's being sent at that time, was not suspended upon any conditions, appears also from Malachi III. 1. Besides, seeing that the Messiah was to be the Author of the New Covenant, as Malachi in that place, and other Prophets show, his coming could not

them has no Signs of being suspended upon any Conditions; how could his coming be deferred on the Account of their Sins, when this also was foretold, that for the many and great Sins of the People, \* the City should be destroyed a little after the time of the Messiah? Further, the Messiah was to come for this very Reason, † that he might bring a Remedy for the most corrupt Age, and together with the Rules of reforming their Lives, assure them of Pardon of their Sins. Whence it is said in *Zachary*, Chap. XIII, concerning his Time; that a Fountain should then be opened to the House of *David*, and to all in *Jerusalem*, to wash away their Sins; and it is a common thing among the Jews to call the Messiah, § *ISCH COPHER*, that is, the Appeaser. It is therefore very repugnant to Reason to say that That was deferred upon the Account of the Disease, which was directly appointed for that Disease.

§ XVI. *Also from the present State of the Jews, compared with the Promises of the Law.*

AS to what we said, that the Messiah is long since come upon Earth, even Experience might convince the Jews. † God promised them in the

not be suspended on the condition of observing that Covenant he came to abolish.

\* The City should be destroyed, &c.] *Dan.* IX. 24.

† That he might bring a Remedy, &c.] *Isaiah* LIII. 4, and following Verses; *Jeremiah* XXXI. 31. and what follows, *Ezekiel* XI. 19, 21.

§ *Isch, Copher*, איש כופר.

See the *Chaldee Paraphrase* on *Cant.* I. 14. *R. Judas* in *Chalidim*, and *R. Simeon*, in *Bereschith Rabba*, say, that the Messiah should bear our Sins.

† God promised them in the Covenant, &c.] *Exodus* XV. *Levit.* XVIII. *Levit.* VI, VII, XI, XXVIII.

the Covenant made with *Moses*, a quiet Possession of the Land of *Palestine*, so long as they conformed their Lives to the Precepts of the Law: And on the contrary, \* if they sinned grievously against it, he threatened to drive them out; and such like Evils: Yet notwithstanding this, if at any time when they were under the Pressure of these Calamities, led by Repentance of their Sins, they returned to Obedience, he would be merciful towards his People, and cause them to return into their own Country, though dispersed into the furthest Parts of the World; as you may see in many Places, particularly *Deut. XXX.* and *Nehemiah I.* But now it is above fifteen hundred Years since the Jews have been out of their own Country, and without a Temple: And if at any time they † attempted to build a new one, they were always hindered. Nay, *Ammianus Marcellinus*, who was not a Christian Writer, reports that Balls of Fire broke out of the Foundation, and destroyed their Work. When of old the People had defiled themselves with the greatest Wickedness, every where sacrificed their Children to *Saturn*, looked upon Adultery as nothing, spoiled the Widows and the Orphans, shed innocent

\* If they sinned grievously against it, &c.] *Levit. XXVI. Deut. IV, XI, XXVIII.*

† Attempted to build a new one, &c.] In the times of *Adrian*, *Constantine* and *Julian*. *Chrysostom II.* against the Jews.

§ Nay, *Ammianus Marcellinus*, &c.] Book *XXIII.* *Chrysostom II.* against the Jews.

Fire immediately broke out of the Foundation, and burnt many Men, and also the Stones of that Place. The whole Place is worth reading. The same Author has the like Words in his *IVth* Homily upon *Matthew*, and in his Discourse of Christ's being God.

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cent Blood in great Plenty ; \* all which the Prophets reprobach them with ; they were driven out of their Country ; † but not longer than seventy Years : and in the mean time, God did not neglect § speaking to them by Prophets, and comforting them with Hopes of their Return, ‡ telling them the very time. † But now, ever since they have been driven out of their Country, they have continued Vagabonds and despised, no Prophet has come to them, no Signs of their future Return ; their Teachers, as if they were inspired with a Spirit of Giddiness, have sunk into base Fables, and ridiculous Opinions, with which the Books of the *Talmud* abound, which yet they presume to call the Oral Law, and to compare them, nay, to prefer them above what is written by *Moses*. For what we there find of God's Mourning because he suffered the City to be destroyed, †† of his daily Diligence in reading the Law, §\* of the *Behemoth* and

\* *All which the Prophets reprobach them with, &c.]* *Isaiab* I. 17. III. 14, 15. V. 23. XI. 2, 3. LIX. LXV. *Amos* II. 6. *Jeremiah* II. III. V. VII, 21. VIII. IX. XI. XVI. XXII. *Ezechiel* II. VI. VII. VIII. XVI. XXII. XXIV. *Daniel* IX. *Micah* II. 1, 2, 3.

† *But not longer than Seventy Years, &c.]* *R. Samuel* makes this Objection in his Epistle to *R. Isaac*.

§ *Speaking to them by Prophets, &c.]* *Jeremiah* XXX. XXXI. XXXIII. *Ezech.* XXXVI. XXXVII.

‡ *Telling them the very time,*

&c.] *Jeremiah* XXV. 15. XXIX. 10.

‡ *But now ever since they have been driven out, &c.]* The *Talmud* in *Baba Bathra*.

\* \* *Of God's mourning, &c.]* See the Preface of *Echad Rabbathi* ; the like to which we find in the *Talmud* entitled *Chagiga*, in *Debarim Rabba*, and in *Berachoth*.

‡† *Of his daily Diligence, &c.]* *Thaanith*, and *Aboda Zara*.

§\* *Of the Behemoth and Leviathan, &c.]* See the *Talmud Baba Bathra*, and the

M

-Chaldee



and *Leviathan*, † and many other things, is so absurd, that it is troublesome to relate them. And yet in this long space of time, the Jews have neither gone aside to the Worship of false Gods, nor defiled themselves with Murder, nor are accused of Adultery; †† but they endeavour to appease God by Prayers and Fasting, and yet they are not heard: Which being thus, we must of Necessity conclude one of these two things, that either that Covenant made by *Moses* is entirely dissolved, or that the whole Body of the Jews are guilty of some grievous Sin, which has continued for so many Ages: And what that is, let them tell us themselves; or if they cannot say what, let them believe us, that That Sin is their despising the Messiah, who came before these Evils began to befall them.

§XVII. *Jesus proved to be the Messiah, from those Things that were predicted of the Messiah.*

AND these things do indeed prove, as was before said, that the Messiah did come so many Ages since; to which I add, that he was no other

*Chaldee Paraphrast on the Song of Solomon, VIII. 2.*

†§ *And many other things, &c.* Many of which, *Gerson* the Christian has Transcribed in his Book against the Jews; see those Chapters in it concerning Devils, concerning the Messiah, concerning the Revelations by *Elias*, concerning Hell, concerning

the Kingdom of the Ten Tribes beyond the River *Sabaticus*, and concerning the Deeds of the Rabbi's.

† But they endeavour to oppose God, &c. Whereas, if we may believe themselves, they highly merit of God, for rejecting a false Messiah, who was received by so great a part of Mankind.

ther than Jesus; for all others who were willing to have themselves thought the Messiah, or were really thought so, left no Sect in which that Opinion continued. None now profess themselves to be Followers of *Herod* or *Judas Gaulonita*, § or of *Barchochebas*, who in the Times of *Adrian*, declared himself to be the Messiah, † and deceived many learned Men. But there have been such as own'd Jesus ever since he was upon Earth to this very Day, ‡ and they a great many, not in one Country, but all the World over. I might here alledge many other things formerly predicted, or believed of the Messiah, which we believe to have been compleated in Jesus, and not so much as affirmed of any other; such as these, \* That he was of the Seed of *David*, † that he was born of a Virgin, § that this thing was discovered from Heaven, to him who had married that Virgin, and would not

§ Or of *Barchochebas*, &c.] Whom *Justin* styles, *The Chief of the Revolt of the Jews*. He is mentioned by *Eusebius*, *Hieronymus*, *Orosius*, in the *Talmud* entitled concerning the Council, in *Bereschisch Rabbah*, by the Rabbi's *John* and *Abraham Salmanticensis*, and others in many places.

† And deceived many Learned Men, &c.] As Rabbi *Akiba*, see the *Talmud* entitled concerning the Council, and the Book *Zemach David*.

‡ And they a great many, &c.] See what is said of this in the second Book.

\* That he was of the Seed of

*David*, &c.] *Psalms* LXXXIX. 4. *Isaiah* IV. 2. XI. 10. *Jeremiah* XXIII. 5. *Ezekiel* XXXIV. 24. *Micah* V. 2. *Mat.* I. 1, 20. IX. 27. XII. 23. XV. 22. XX. 30, 31. XXI. 9, 15. XXII. 42, and following verses. *Mark* X. 47. XII. 35, 36, 37. *Luke* I. 27, 32, 69. II. 4, 11. XVIII. 38, 39. XX. 42, 44. *John* VII. 42. *Acts* XIII. 34. XV. 16. *Rom.* I. 3. 2 *Tim.* 2. 8. *Rev.* V. 5. XXII. 16.

† That he was Born of a Virgin, &c.] *Isaiah* VII. 14. *Mat.* I. 18, 22, 23. *Luke* I. 3. 5.

§ That this thing was discovered from Heaven, &c.] *Mat.* I. 20.

not keep her in Marriage, because she was big with Child by another; † that he was born in *Bethlehem*, \* that he began to spread his Doctrine first in *Galilee*, † that he healed all Kinds of Diseases, made the Blind to see, and the Lame to walk: But I shall content my self with one, the Effect of which remains to this Day; and is manifest from the Prophecies of § *David*, † *Isaiah*, \* *Zachariah*, and † *Hosea*, viz. that the Messiah was to be the Instructor of all Nations, † that the Worship of false Gods should be overthrown by him, and that he should bring a vast Multitude of Strangers to the Worship of one God. Before the coming of Jesus, almost the whole World was subject to false Worship, which began to vanish afterwards by degrees, and not only particular Persons, but whole Nations and Kings were converted to the Worship of one God. These things are not owing to the Jewish *Rabbi's*, but to the Disciples

† That he was Born in Bethlehem, &c.] *Micah* V. 2. *Mat.* II. 1, 2, 3, 4, 5, 6. *Luke* II. 4.

\* That he began to spread his Doctrine, &c.] *Isaiah* IV. 1. *Mat.* IV. 12, 13. *Mark* I. 4. *Luke* IV. 14, 15, 16. and in many other places.

† That he Healed all Kinds of Diseases, &c.] *Isaiah* XXXV. 5. *LXI.* 1. *Mat.* XI. 5. *Luke* IV. 18. and every where else. Further, he also Raised the Dead, which *R. Levi Ben Gerson* reckons among the principal Marks of the Messiah.

§ *David*, &c.] *P'salm* II. 8.

XXII. 28. LXVIII. 32. LXXII. 8. 17.

† *Isaiah*, &c.] II. 2. XI. 10. XIV. 1. XIX. 18. XXVII. 13. XXXV. XLII and XLIII. particularly XLIX. 6. LI. 5. LII. 15. LIV. LV. 4, 5. LX. 3, and following ones. LXV. 1, 2. LVI. 19, and following.

\* *Zachariah*, &c.] II. 11. VII. 20, and following. IX. 9, 10, 11. XIV. 16.

\* *Hosea*, &c.] II. 24.

† That the Worship of false Gods, &c.] *Isaiah* II. 18, 20. XXXI. 7. XLVI. 1. *Zephaniah* I. 4, 5, 6. *Zach.* XIII. 2.

sciples of Jesus, and their Successors. Thus  
 \* They were made the People of God, who  
 were not so before; and that Prediction of *Ja-*  
*cob*, *Genesis XLIX*, was fulfilled, that before  
 the Civil Power was taken from the Posterity  
 of *Judah*, *Shilo* should come, † whom the *Chal-*  
*dee* and other Interpreters explain to be the *Mess-*  
*siah*, † whom foreign Nations also were to  
 obey.

§ XVIII. *An Answer to what is alleged, that some*  
*things were not fulfilled.*

HERE the Jews commonly object, that there  
 were some things predicted of the Times of the  
 Messiah, which we do not see fulfilled. But  
 those which they alledge, are obscure, and may  
 have a different Signification, for which we  
 ought not to reject those that are plain, such  
 as the Holiness of the Precepts of Jesus, the  
 Excellency of the Reward, the Plainness of  
 Speech in which it was delivered, to which we  
 may

\* They were made the People  
 of God, &c.] *Hosea II 24.*

[Whom the Chaldees, &c.]  
 Both *Jonathan*, the Author of  
 the *Jerusalem Paraphrase*, and  
 the Writers of the *Talmud*, in the  
 Title concerning the Council:  
*Bereschith Rabba*, *Jakumms* on  
 the *Pentateuch*, *Rabbi Solomon*  
 and others. *וְיָשׁוּב*, which  
 the Jews now would have to  
 be a Rod of Chastisement;  
 the *Targum* in *Chaldee* ex-  
 plains by *וְיָשׁוּב*, and the  
 Greeks *ἀρχων*. A Governor,

*Aquila*, *σκηπτρον*, a Scepter.  
*Symmachus* *ἐξουσία* Power.

And *וְיָשׁוּב* is explained by  
*וְיָשׁוּב* his Son, by the *Chaldee*,  
*R. Siloh*, *R. Bechai*, *R. Solo-*  
*mon*, *Abenesdras* and *Kimchi*.  
 See what is excellently said  
 concerning this place in *Chry-*  
*sostom*, in his Discourse that  
 Christ is God.

† Whom Foreign Nations were  
 also to Obey, &c.] See the  
 forecited place of *Isaiah XI.*  
*10.* which affords light to  
 this.



may add the Miracles ; and all together ought to engage us to embrace his Doctrine. In order to understand aright § \* the Prophecies of the sealed Book, as it is commonly called, there is many Times need of some Divine Assistance, which is justly with-held from those, who neglect those things that are plain. Now that those Places, which they object, may be variously explained, they themselves are not ignorant of : And if any one be willing to compare the ancient Interpreters, † who were in the *Babylonish* Captivity, or elsewhere, about the times of Jesus ; with those who wrote after the Name of the Christians began to be hated amongst the Jews ; he will find that Partiality was the Cause of new Explications ; and that those which were formerly received, agreed very well with the Sense of the Christians. They are not ignorant themselves, that many things in the Sacred Writings are not to be understood according to the strict Propriety of the Words, \* but in a Figurative Sense ; § as when God

is

§ \* The Prophecies of the Sealed Book, &c.] *Isaiah* XXIX. 11. *Dan.* XII. 4. 9. and *Jacobiades* upon them. See *Cbryssom's* Dissertation about this matter, Discourse II. why the Old Testament is obscure.

† Who were in the *Babylonish* Captivity, &c.] *Grotius* seems to have respect to the *Chaldee* Interpreters of the Old Testament, and to speak according to the Opinion of the Jews, who thought them Older than they were. See *Brian Walton's Prolegomena* to the *Polyglot Bible*, ch. XII.

\* But in a Figurative Sense, &c.] Thus *Maimonides* in his 1st Book, would have that place of *Isaiah* XI. 6. of the Times of the Messiah, understood Allegorically ; and thus *David Kimchi* speaks of the same place of *Isaiah*, who also says the same of *Jeremiah*, II. 15. V. 6.

§ As when God is said to have descended, &c.] As *Gen.* XI. 5. XVIII. 12. See *Maimonides* of these and the like Forms of Speech, in his Guide to the Doubling, Part I. ch

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is said to have descended; when \* Mouth, † Ears, † \* Eyes, and § Nose are ascribed to him. And what hinders but that many things spoken of the times of the Messiah may be explained in this manner? As, \* that the Wolf and the Lamb, the Leopard and the Kid, the Lion and the Calf should lie down together; that a young Child should play with the Snakes; † that the Mountain of God should rise higher than the rest of the Mountains; that Strangers should come thither to perform holy Rites. There are some Promises which appear from the foregoing and following Words, or from their own Sense, to contain in them a tacit Condition. Thus God promised many things to the *Hebrews*, if they would receive and obey the Messiah when he came, which if they do not come to pass, they must impute it to themselves. And if there be any, which are expressly and unconditionally promised, and are not yet fulfilled, they may yet be expected. For it is agreed even amongst the Jews, § that the Time or Kingdom of the Messiah was to continue to the End of the World.

### § XIX. *And*

10, 11. and 29 and following; and also upon *Deut.* where he speaks of the King. In the Cabalistical Book, *Nezariel Israel* says, that the things belonging to the Messiah would be Heavenly.

\* Mouth, &c.] As *Jeremiah* IX. 12.

† Ears, &c.] As *Psalms* XXXI. 3. XXXIV. 16.

† \* Eyes, &c.] In the place of the forecited Psalm.

§ Nose, &c.] *Psalms* XVIII 9. *Jerem.* XXXII. 37.

\* That the Wolf and the Lamb, &c.] In the forementioned place of *Isaiah* XI. 6, and following verses.

† That the Mountain of God, &c.] *Isaiah* II. 2. *Micah* IV. 1, and following.

§ That the Time or Kingdom of the Messiah, &c.] *Perek Cholek*, p. 97.

§ XIX. *And to that which is objected of the low Condition and Death of Jesus.*

MANY are offended at the mean Condition of Jesus, but without any Reason; for God says every where in the Sacred Writings, † that he exalteth the Humble, and casteth down the Proud. † *Jacob* went over *Jordan*, carrying nothing with him but his Staff, and returned thither again enriched with great Plenty of Cattle. *Moses* was banished, and poor, and a Feeder of Cattle, § when God appeared to him in the Bush, and made him Leader of his People; \* *David* also when he was feeding his Flock, was called to be King; and the Sacred History is full of other such like Examples. And of the Messiah, we read that he was to be † a Joyful Messenger to the Poor, † that he should not lift up his Voice in the Street, nor make use of Contention, but should act mildly, so as to spare a shaking Reed, and to cherish the Heat which remained in the smoking Flax. Neither ought his other Hardships, and Death it self, to render him more Odious to any one. For God often permits Pious Men, not only to be vexed

† That he exalteth the Humble, &c.] 1 Kings II. 8. Psalm XXXIV. 19. Proverbs XI. 2. Isaiah LVII. 15. LXVI. 2.

† Jacob went over Jordan, &c.] Gen. XXXII. and following.

§ When God appeared to him in the Bush, &c.] Exodus III.

\* David also when he was feeding his Flock, &c.] 1 Sam. XVI. 7, 11.

† A Joyful Messenger to the Poor, &c.] Isaiah LXI. 1. Mat. XI. 5. and Zach. IX. 9.

† That he should not lift up his Voice, &c.] Isaiah XLII. 2, 3, 4. Mat. XII. 19, 20.

vexed by the Wicked, † as *Lot* was by the Men of *Sodom*; but also to be killed; as is manifest ‡ in the Example of *Abel*, slain by his Brother; \* of *Isaiah*, who was cut in pieces; † of the *Maccabees* Brethren, tormented to Death with their Mother. The Jews themselves sing the LXXIXth Psalm, in which are these Words: *They have given the dead Bodies of thy Servants to the Fowls of the Air, and the Remains of them whom thou lovest, to the Beasts: They have poured out their Blood within the Walls of Jerusalem, and there was none to Bury them, and so on.* And that the Messiah himself was to arrive at his Kingdom, and to the Power of bestowing on his Disciples the greatest good things, through Troubles and Death, no Body can deny, who reads those Words of *Isaiah* with an Attentive Mind, § Chap. LIII. *Who hath believed our Report, and who hath acknowledged the Power of God? And that for this Reason, because he hath arisen in the Sight of God as a tender Plant, as Grass out of the Sandy Ground; There is no Beauty or Comeliness in his Countenance, neither if you look upon him, is there any thing delightful; he was exposed to Contempt, and was as the most* de-

† As *Lot* was by the Men of *Sodom*, &c.] Gen. XIX.

‡ In the Example of *Abel*, &c.] Gen. IV.

\* Of *Isaiah* who was cut in Pieces, &c.] So says the Tradition of the Jews, to which the Author to the Hebrews has respect, XII. 37. and *Josephus* X. 4. *Chalcidius* on *Timaeus*. As the Prophets by Wicked Men,

one cut in Pieces, another overwhelmed with Stones.

† Of the *Maccabees* Brethren, &c.] 2 *Maccab.* VII. *Josephus* in his Book Of the Government of Reason.

§ Chap. LIII. &c.] Which place is interpreted of the Messiah, by the *Cha'dee* Paraphrast, and the *Babylonish* *Gamara*, entitled concerning the Council.



despised amongst Men ; he endured many Sorrows, many Griefs : All Men turned away themselves from him ; he was so much despised, as to be thought of no Value ; † but indeed he hath endured our Diseases, he hath born our Calamities, We esteemed him as struck from Heaven, as smitten and afflicted of God : But he was wounded for our Sins, he was bruised for our Crimes ; ‡ the Punishment which should procure Safety for Us, was laid on him ; his Stripes were a Remedy for us ; for assuredly we have all wandered to and fro like Sheep ; God hath inflicted on him the Punishment due to our Crimes. And yet when he was afflicted and grievously Tormented, he did not lift up his Voice, but was silent as a Lamb going to be slain, and a Sheep to be shorn. After Bonds, after Judgment, he was taken from amongst Men ; but now who can worthily declare the continuance of his Life ? He was taken out of this place wherein we live, but this Evil befel him for the Sins of my People. He was delivered into the Hands of powerful and wicked Men, even unto Death and Burial, when he had done no Injury to any one, nor was Deceit ever found in his Speech ; But although God permitted him to be thus far bruised and afflicted with Pains, \* yet because he has made himself a Sacrifice for

† But indeed he hath endured our Diseases, &c.] Abarbanel upon this place, tells us that by Diseases, are to be understood any Evils.

‡ The Punishment which should procure Safety for us, &c.] Rabbos, and Solomon Jarchis on the Gemara, entitled con-

cerning the Council, explains these Words concerning the Messiah.

\* Yet because he made himself a Sacrifice, &c.] Alseek says, that Evils born with a willing Mind, are here spoken of.

for Sin, & he shall see his Posterity, he shall live a long Life; and those things which are acceptable to God, shall happily succeed through him; Seeing himself freed from Evil, says God, † He shall be satisfied with Pleasure, and That principally for this Reason, because by his Doctrine my Righteous Servant shall acquit many, bearing himself their Sins. I will give him a large Portion \* when the Spoil shall be divided amongst the Warriors; because he submitted himself to Death, and was reckoned amongst the Wicked; and when he bore the Punishment of other Mens Crimes, he made himself a Petitioner for the Guilty. Which of the Kings or Prophets can be named, to whom these things will agree? Certainly none of them. And as to what the modern Jews conceit, that the Hebrew People themselves are here spoken of, who being dispersed into all Nations, should by their Example and Discourse make Profelytes; this Sense, in the first place, is inconsistent with many Testimonies of the Sacred Writings, which declare, & that no Misfortunes should befall the Jews, which, and much

§ He shall see his Posterity, &c.] Alseck here says, that by the Word Seed in the Hebrew, is meant Disciples. Thus the Seed of the Serpent is by the Hebrews interpreted the Canaanites; and so some understand their Sons, Isaiah VIII. 18. as the Jerusalem Talmud observes, under the Title concerning the Council.

† He shall be satisfied with Pleasure, &c.] Abarbanel refers these Words to a future Age.

\* When the Spoil shall be divided, &c.] The Babylonish Gemara entituled גמרא, tells us that these Words are to be understood in a Spiritual Sense. Alseck upon this place says, that by Spoils are to be understood the Honours and Rewards of Wise Men.

§ That no Misfortunes should befall the Jews, &c.] This appears from these places of the Prophets cited above, and from Daniel IX. and Nehemiah IX. To which we may add that

much greater than which, they have not deserved by their Actions. Further, the Order it self of the Prophetick Speech, will not bear such an Interpretation. For the Prophet, or, which seems more agreeable to that place, God says, *This Evil hath happened to him for the Sins of my People.* Now *Isaiab's* People, or God's People, are the *Hebrew* People; wherefore he who is said by *Isaiab* to have endured such grievous things, cannot be the same People. The Ancient *Hebrew* Teachers more rightly confessed, that these things were spoken of the *Messiah*; which when some of the latter saw, † they imagined two *Messiah's*; one of which they call the Son of *Joseph*, who endured many Evils, and a cruel Death; the other the Son of *David*, to whom all things succeeded prosperously; † though it is much easier, and more agreeable to the Writings of the Prophets, to acknowledge one, who arrived at his Kingdom through Adversity and Death, which we believe concerning Jesus, and which the thing it self shows us to be true.

§ XX. *And as though they were good Men, who delivered him to Death.*

MANY are with-held from embracing the Doctrine of Jesus, out of a prejudiced Notion they have entertained of the Virtue and Goodness

that he of whom *Isaiab* speaks, was to pray to God for the Heathens, which the Jews do not do.

† They imagined two *Messiah's*, &c.] See the *Talmud*

entitled *Succha*, R. *Solomon*, and R. *David Kimchi*.

† Though it is much easier, &c.] Which *Abarbanel* follows, not in one place only, on this Chap. of *Isaiab*.

ness of their Forefathers, and especially of the Chief Priests ; who condemned Jesus, and rejected his Doctrine, without any just Reason. But what sort of Persons their Forefathers often were, that they may not think I falsely slander them, let them hear in the very Words of their Law, and of the Prophets, by whom they are often called § Uncircumcised in Ears and Heart, \* a People who honoured God with their Lips, and with costly Rites, but their Mind was far removed from him. It was their Forefathers † who were very near killing their Brother *Joseph*, and who actually sold him into Bondage ; it was their Forefathers also, § who made *Moses*, their Captain and Deliverer, whom the Earth, Sea and Air obeyed, weary of his Life, by their continual Rebellions ; ‡ who despised the Bread sent from Heaven ; † who complained as if they were in extreme want, when they could scarce contain within them the Birds they had eaten. It was their Forefathers \* who forsook the great and good King *David*, to follow his Rebellious Son : It was their Forefathers, § † who slew *Zacharias*, the Son of *Jehoiada*, in the most Holy Place, making the very Priest himself a Sacrifice

§ *Uncircumcised in Ears and Heart, &c.*] *Jerem.* IV. 4. VI. 10.

\* *A People who Honoured God with their Lips, &c.*] *Dent.* XXXII. 5, 6, 15, 28. *Isaiah* XXIX. 13. *Amos* V. 21. *Ezek.* XVI. 3.

† *Who were very near killing their Brother, &c.*] *Genes.* XXXVIII.

§ *Who made Moses, &c.*]

The places are observed before in the II<sup>d</sup> Book.

‡ *Who despised the Bread &c.*] *Numb.* XI. 6.

† *Who complained as if they were in extreme want, &c.*] In the forecited XI<sup>th</sup> chap. towards the end.

\* *Who forsook the great and good King David, &c.*] *2 Sam.* XV.

§ † *Who slew Zacharias, &c.*] *2 Chron.* XXIV. 21.



fice of their Cruelty. \* ‡ And as to the High Priests, they were such as Treacherously designed the Death of *Jeremiah*, and had effected it, if they had not been hindered by the Authority of some of the Rulers; however, they extorted thus much, § that he should be held a Captive till the very moment the City was taken. If any one think that they who lived in the Times of Jesus were better, *Josephus* can free them from this Mistake, who describes their most horrid Crimes, and their Punishments, which were heavier than any were ever heard of; and yet, as he himself thinks, † beneath what they deserved. Neither are we to think better of the Council, especially when at that time the Members of it were not admitted according to the Ancient Custom by the imposition of Hands, but were wont to be chosen \* at the Will of great Men, as the Chief Priests also were, whose Dignity was not now perpetual, † but Yearly, and oftentimes purchased. So that we ought not to wonder, that Men swelled with Pride, whose Avarice and Ambition was unsatiable, should be enraged at the sight of a Man, who urged the most Holy Precepts, and reproved their Lives by the difference from his. Nor was he accused of any thing but what the best Men

‡ \* And as to the High Priests, &c.] *Jer.* XXVI.

§ That he should be held a Captive, &c.] *Jer.* XXXVIII.

† Beneath what they deserved, &c.] He says no other City ever endured such Calamities, nor was there ever any Age so Fruitful of all kinds of Wickedness. The Jews brought

greater Mischief upon themselves, than the Romans did, who came to expiate their Crimes.

\* At the Will of great Men, &c.] *Josephus* XIV. 9.

† But Yearly, and oftentimes Purchased, &c.] *Josephus* XVIII. 3, and 6.

Men of Old were ; † Thus That *Micaiah*, who lived in the time of *Jehosaphat*, was delivered to Prison, for resolutely asserting the Truth against four hundred false Prophets. † *Ahab* charged *Elijah*, just as the Chief Priests did Jesus, with being a Disturber of the Peace of *Israel*. \* And *Jeremiah* was accused, as Jesus was, of Prophefying against the Temple. To which may be added what the Ancient *Hebrew* Teachers § have left us in Writing, that in the Times of the *Messiah*, Men would have the Impudence of Dogs, the Stubbornness of an Ass, and the Cruelty of a wild Beast. And God himself, who saw long before what sort of Men many of the Jews would be, in the times of the *Messiah*; foretold that they † who were not his People, should be admitted to be his People; † and that out of every City and Village of the Jews,

† Thus that *Micaiah*, &c.]  
1 Kings XXII.

† *Ahab* charged *Elijah*, &c.]

1 Kings XVIII. 17. *Ahab* said to *Elijah*. Art not thou he that troubles *Israel*? And thus the High Priests said of Jesus, *Luke* XXIII. 2. We found this Man a Troubler of *Israel*.

\* And *Jeremiah* was accused, &c.] *Jer* VII. 4, and following. XXVI. 6, 11.

§ Have left us in Writing, &c.] See the *Talmud* concerning the Council; *Ketmboth* and *Sotah*. R. *Solomon* on the forementioned Title concerning the Council, c. *Helech*; and the *Talmud*, entitled concerning Weights. And also the Tradition of *Rabbi Judah*, in the *Gemara*, on the same Title concerning the Council

c. *Helech*. At that time when the Son of David shall come, the House that was appointed of God shall be made a Brothel-House. See *Jeremiah* X. 21. XIX. 14. (Here was a great mistake, for the *Masoreth* was put instead of the *Gemara*; for these Words are to be found in the *Gemara*, ch. XI. entitled concerning the Council. At that time, when the Son of David shall come, the House of Assembling together, *בית המדרש*, shall be made a Brothel House. Ed. *Cocceius*, §. 27. *Le Clerc*.)

† Who were not his People, &c.] *Hosea* II. 24.

† And that out of every City, &c.] *Jerem.* III. 14, 17. And *Isaiah* LIII.

not above one or two should go up to the Holy Mountain ; but that what was wanting in their Number, should be filled up by Strangers. And also \* that the Messiah should be the Destruction of the *Hebrews* ; but that this Stone which was rejected by the Master-Builders, should be put in the Chief Place, to hold the whole Fa-brick together.

§ XXI. *An Answer to the Objection of the Christians worshipping many Gods.*

IT remains that we answer two Accusations, which the Jews assault the Doctrine and Worship of the Christians with. The first is this ; they affirm that we worship many Gods : But this is no more than an Explication of Another's Doctrine rendred odious. For there is no more reason why this should be objected against the Christians, † than against *Philo* the Jew, who often

\* *That the Messiah should be the Destruction, &c.*] *Isaiah* VIII. 14. *Psalms* CXVIII. 22.

† *Than against Philo the Jew, &c.*] Concerning the Sacrifices of *Abel* and *Cain*. When God attended with two principal Powers, Government and Goodness ; being himself but one, between them ; framed three Conceptions in the Contemplative Soul ; each of which can by no means be comprehended, for his Powers are unlimited, for they contain the Universe. Afterwards he calls Government, Power ; and Goodness he calls Beneficence ; and says that they are not pro-

nounced by a Pious Mind, but kept in silent Secrecy. And the same we find in his Book of Cherubim. In the 11d Book of the Husbandry of *Noah*, he mentions Existence, the Governing Power, the Merciful Power. *Maimonides* in the beginning of his Book of Fundamentals, and after him *Joseph Albo*, distinguish in God, that which understandeth, that by which any thing is understood, and the Understanding. We find something belonging to this matter in *Avenidas*, on *Gen.* XVIII. and *Maimonides's* Guide to the Doubting, Part I. ch. 68.

often declares three things to be in God ; and calls the *Reason*, or \* *Word of God*, the *Name of God*, § the *Maker of the World*, † \* not unbegotten, as is God the Father of all, nor yet begotten in like manner as Men are: The same is likewise called † the *Angel*, or the *Embassador*, who takes care of the Universe, by *Philo* himself, and by † *Moses* the Son of *Nehemman-*  
nus:

\* *Or Word of God, &c.]* In his Allegories, and of the Confusion of Tongues.

§ *The Maker of the World, &c.]* In his Allegories: His Word, making use of which, as of an Instrument, he made the World Concerning Cain. The Word of God was the Instrument, by which it (the World) was made (The word λόγος, might better be Translated Reason, here in Philo, as I have abundantly shown in the Dissertation on the beginning of St. John. Le Clerc.)

† \* *Not unbegotten, as is God the Father of all, &c.]* The place is in the Book entitled, *Who shall inherit Divine things*. The same Word is called by Philo, the Image of God, in his Book of Monarchy, and in that of Dreams sent by God ; sometimes ἀπ' ὁμοιότητος, the Resemblance, as in the Book, entitled *The Wicked lay Snares for the Righteous*. Sometimes χεῖρ ἡμῶν, the Form, as in Book II. of Agriculture. Compare John I. Heb. I. 3.

† *The Angel or the Embassador, &c.]* He calls him

Ἄγγελος, Angel, in his Allegories, and in his Book of Cherubin ; and Ἀρχάγγελος, Archangel, in his Book entitled, *Who shall Inherit Divine good things*, and in his Book of the Confusion of Tongues. And the same is called Angel, and יהוה Jehovah, by R. Samuel in Meccor Chaim.

† *Moses the Son of Nehemmannus, &c.]* The Learned Masius has Translated his Words thus, on the Vth ch. of Joshua. *That Angel, to speak the Truth, is the Angel the Redeemer, of whom it is written ; because my Name is in him. That Angel, I say, who said to Jacob, I am the God of Bethel ; He of whom it is said, And God called Moses out of the Bush. And he is called an Angel, because he Governs the World. For it is written, Jehovah (that is the Lord God) brought us out of Egypt ; and in other places, He sent his Angel, and brought us out of Egypt : Besides it is written, And the Angel of his Presence hath made them safe. Namely, That Angel which is the Presence*



*nus* : \* Or against the *Cabalists*, who distinguish God into three Lights, and some of them by the same Names as the Christians do, of the Father, Son or Word, and Holy Ghost. And to take that which is chiefly allowed amongst all the *Hebrews* ; That Spirit by which the Prophets were moved, is not any Created thing, and yet is distinguished from him that sent it ; as is likewise that which is ‡ commonly called the *Schechina*.

sence of God Concerning whom it is said, my Presence shall go before, and I will cause thee to rest. Lastly, this is that Angel of whom the Prophet said, And suddenly the Lord whom ye seek, shall come into his Temple, even the Angel of the Covenant whom ye desire. And again, other Words of the same Man to this purpose. Consider diligently what those things mean ; for Moses and the Israelites always desired the first Angel ; but they could not rightly understand who he was. For they had it not from others, nor could they arrive fully at it by Prop'etick Knowledge. But the Presence of God, signifies God himself, as is confessed by all Interpreters ; neither could any one understand those things by Dreams, unless he were skited in the Mysteries of the Law. And again : My Presence shall go before, that is, the Angel of the Covenant whom ye desire, in whom my Presence will be seen. Of whom it is said, I will hear thee in an acceptable time ; for my Name is in him, and I will make thee to rest ; or I will cause him to be kind and merci-

ful to thee. Nor shall he guide thee by a rigid Law, but kindly and gently. Compare with this, what we find in *Manasses Conciliator*, in the XIXth Quæst. on *Genesis*. (The Name of this Rabbi's Father, may better be pronounced *Nachman*, for it is written [נחמן], *Nahhman*.)

\* Or against the *Cabalists*, &c.] See the Appendix to *Schindler's Hebrew Lexicon*, in the Characters [כח]. And the Book called *Schechsal* says, [ספר שש] *Siperoth*, Number in God does not destroy his Unity.

‡ Commonly call'd the *Schechinah*, &c.] And they distinguish it from the Holy Ghost. See the *Jerusalem Gemara*, entitl'd concerning Instructions, ch. 3. And the *Babylonish Gemara*, entitl'd *Jomach* 1. R. Jonathan in his Preface to *Eck's Rabbi* says, that the *Schechinah* remained three Years and a half upon Mount *Oliver*, expecting the Conversion of the Jews ; which is very true, if we apprehend him right.

*china.* Now \* many of the *Hebrews* have this Tradition, that That Divine Power which they call *Wisdom*, should dwell in the *Messiah*; whence the *Chaldee Paraphrast* calls the *Messiah* the *Word of God*; as also the *Messiah* is called in *David*, *Isaiab*, and others, † by that venerable Name of *God*, § and also of *Lord*.

§. XXII. *And that human Nature is Worshipped by them.*

TO the other Objection they make against us, namely, That we give the *Worship* due to *God*, to a Being made by *God*; the Answer is ready: For we say, that we pay no other *Worship* of Honour

\* Many of the *Hebrews* have this Tradition, &c.] Rabbi *Isaiah*, on *Genesis* XIX. 18, acknowledges, that *God* can take upon him humane Nature, which he thinks was formerly done for a time; to which agrees the *Talmud*, entitled, *Schebnath* and *Sabbathoth*.

† Whence the *Chaldee Paraphrast*, &c.] As *Hosea* VII. (But they are mistaken who think that the *Chaldee Paraphrast* means any thing else by the Name of *God*, but *God* himself; as a very Learned Man has shewn, in the *Balance of Truth*, published in the Year 1700, a long time after the Author's Death. *LeClerk*.)

‡ By that venerable Name of

*God*, &c.] Namely, יהוה *Jehovah*. *Jonathan* and *David Kimchi* on *Jeremiah* XXIII. 6. with which agrees *Abba* in *Ezra Rabbathi*. יהוה שבתות *Jehovah Sabbath*, *Zachariah* XIV. 16. The *Talmud* in *Taanith* from *Isaiab* XXV. 9. saith, in that time *God*, יהוה *Jehovah*, shall be shown as it were with the Finger.

§ And also of *Lord*, &c.]

אדוני *Elohim*, *Psal.* XLV. 7. which *Psalms* the *Chaldee Paraphrast* there owns, treats of the *Messiah*, as he did before in that place of *Isaiab* now cited. Also אדוני *Adonai* in *Psalms* CX. which treats of the *Messiah*, as will presently appear.

nour to the Messiah, \* but what we are commanded in *Psalm* II, and CX. the former of which was fulfilled in *David* only in a loose manner, and belong'd more eminently to the Messiah, † as *David Kimchi*, a great Enemy to the Christians, acknowledges; and the latter cannot be explained of any other but the Messiah. For the Fictions of the latter *Jews*; some of *Abraham*, some of *David*, and others of *Hezechiab*; are very trifling. The Hebrew Inscription shows us that it was a Psalm of *David's* own. Therefore what *David* says was said to his Lord, cannot agree to *David* himself, nor to *Hezechiab*, who was of the Posterity of *David*, and no way more excellent than *David*. And *Abraham* had not a more excellent Priesthood; nay *Melchisedec* gave him his Blessing, ‡ as inferior to himself. But both this, and that which is added concerning § a Scepter's coming out of *Sion*, and extending to the most distant Places, plainly agrees to the Messiah, †\* as is clear from those Places which, without doubt, speak of the Messiah; neither did the antient *Hebrews* and Paraphrasts understand them otherwise. Now that *Jesus* of *Nazareth* was truly the Person in whom these things were fulfilled, I could believe upon the Affirmation

† But what we are commanded, &c.] The very-learned Rabbi *Saadia* explains these Places, and *Zachariah* IX. 9. of the Messiah.

\* As *David Kimchi*.] This same II<sup>d</sup> Psalm is expounded of the Messiah by *Abraham Esdras*, and *R. Jonathan* in *Be-resith Rabba*.

† As inferior to himself, &c.] And received the Tythe of him by a Sacerdotal Right, *Gen.* XIV. 19, 20.

‡ A Scepter's coming out of *Sion*, &c.] *Psalm* CX. 2.

§ As is clear from those Places, &c.] As *Genesis* XLIX. 10. and those before cited out of the Prophets.

tion of his Disciples only, upon the account of their great Honesty, in the same manner as the Jews believe *Moses*, without any other Witness, in those things which he says were delivered to him from God. \* But there are very many and very strong Arguments besides this, of that exceeding Power which we affirm *Jesus* to have obtained. He himself was seen by many after he was restored to Life : He was seen to be taken up into Heaven : Moreover Devils were cast out, and Diseases healed, in his Name only ; and the Gift of Tongues was given to his Disciples ; which things *Jesus* himself promised as Signs of his Kingdom. Add to this, that his Scepter, that is, the Word of the Gospel, came out of *Sion*, and, without any humane Assistance, extended it self to the utmost Limits of the Earth, by the Divine Power alone, and made Nations and Kings subject unto it, as the *Psalms* expressly foretold. The Cabalistical Jews † made the Son of *Enoch* a certain middle Person betwixt God and Men, who had no Token of any such great Power. How much more reasonable then is it for us to do it to him, who gave us such Instructions ? Neither does this at all tend to

\* But there are very many, &c.] See them handled before in the Second Book ; and what is said in the beginning of this Book.

† Made the Son of *Enoch*, &c.] The Name which the Hebrews give him, is מַטַּטְרוֹן *Metator*. So the Latins call Him, who prepares the way for the King. Thus *Lucan*.

To prepare the *Hesperian Fields*  
I boldly come.

*Vegetius*, Book II. says, They were called *Metatores*, Preparers in the Camps, who went before and chose a Place fit for the Camp. And thus *Suidas* : Μετὰ τω, A Preparer is a Messenger who is sent before from the Prince. (The Rabbi's rather call it *Metatron* מַטַּטְרוֹן ; concerning which see *John Buxtorff's* Chaldee and Rabbinical Lexicon.)



to the lessening of God the Father, \* from whom this Power of Jesus was derived, † and to whom it will return, ‡ and whose Honour it serves.

§. XXIII. *The Conclusion of this Part, with a Prayer for the Jews.*

IT is not the Design of this Treatise to examine more nicely into these things; nor had we treated of them at all, but to make it appear that there is nothing in the Christian Religion, either impious or absurd, which any Man can pretend against embracing a Religion recommended by so great Miracles, whose Precepts are so vertuous, and whose Promises are so excellent. For he who has once embrac'd it, ought to consult those Books which we have before shewn to contain the Doctrines of the Christian Religion, for particular Questions. Which that it may be done, let us beseech God that he would enlighten the Minds of the Jews with his own Light, and render those Prayers effectual, § which Christ put up for them, when he hung upon the Cross.

[\* From whom this Power, &c.] As himself confesses, *John V. 19, 30, 36, 43. VI. 36, 57. VIII. 28, 43. X. 18, 29. XIV. 28, 31. XVI. 28. XX. 21.* And the Apostle to the *Heb. V. 5. Rom. VI. 4. 1 Cor. XI. 4.*

[† And to whom it will return, &c.] As the Apostle confesses, *1 Cor. XV. 24.*

[‡ And whose Honour it serves,

&c.] *John XIII. 31. XIV. 13. Rom. XVI. 27.* Therefore the Talmud, entituled, Concerning the Council, denies Jesus to be the Name of an Idol, seeing the Christians in honouring him have a regard to God the Maker of the World.

[§ Which Christ put up for them, &c.] *Luke XXIII. 34.*

## BOOK the Sixth.

§. I. *A Confutation of Mahometanism; the Original thereof.*

INSTEAD of a Preface to this Sixth Book, which is design'd against the Mahometans, it relates the Judgments of God against the Christians, down to the Original of Mahometanism; namely, \* how that sincere and unfeigned Piety, which flourish'd amongst the Christians, who were most grievously afflicted and tormented, began by degrees to abate; after *Constantine* and the following Emperors had made the Profession of the Christian Religion not only safe but honourable, by

\* *How that sincere and unfeigned Piety, &c.*] See *Amianus Marcellinus*, at the end of the Twenty first Book concerning *Constantine*: 'And above all, he was very ready to take away what he had given; confounding the Christian Religion, which is perfect and sincere, with old Wives Fables, by more intricately searching into which, rather than seriously settling

' them, he caused a great many Differences; which spreading further, he kept up by quarrelling about Words, that the Body of Prelates, who were the publick Pack-Horses running here and there in Synods, as they call them, might cut the Nerves of their Carriage, by endeavouring to make every Rite conformable to their own Opinion.

by having as it were \* brought the World into the Church. First, † the Christian Princes waged War without measure, even when they might have enjoy'd Peace. ‡ The Bishops quarrell'd with each other most bitterly about the highest Places:

\* *Brought the World into the Church, &c.*] See what is excellently said about this, in *Chrysostom's* second Moral Discourse on the XIIth Chapter of 2 Cor. after ver. 10.

† *The Christian Princes waged War, &c.*] It is a commendable Saying of *Marcian* in *Zonaras*, That a King ought not to take up Arms, so long as he can maintain Peace.

‡ *The Bishops quarrell'd with each other, &c.*] *Ammianus*, Book XXVII. 'The cruel Seditions of the quarrelsome People which gave rise to this Business, frightened this Man also (*Viventius*, from chief Commissioner of the Palace,) *Damasus* and *Ursicinus*, being above all reasonable measure desirous of catching the Episcopal Chair, contended most vehemently by different Interests, their Accomplices on each side carrying on their Differences as far as Death and Wounds; which *Viventius* not being able to correct or soften, being compelled by a great Force, retired into the Suburbs; and *Damasus* overcame in the Contest, the Party which favour'd him, pressing hard. And it is evident, that in the Palace of Si-

*cinus*, where the Assemblies of the Christians used to be, there were found the dead Bodies of One hundred thirty seven slain in one Day; and it was a long time before the enrag'd common People could be appeased. Nor do I deny, when I consider the City's Pomp, but that they who are desirous of this thing, ought to contend by stretching their Lungs to the utmost, in order to obtain what they aim at: For when they are arrived at it, they will be so secure, that they may be enrich'd with the Gifts of Matrons, may sit and ride in their Chariots, be neatly Dress'd, have large Feasts provided, inasmuch that their Banquets will exceed the Royal Tables; who might have been truly happy, if they had despised the Grandeur of the City, which flatter'd their Vices; and had lived after the manner of some of the Provincial Bishops, whose Sparringness in Eating and Drinking moderately, and Meanness in Clothes, and Eyes fix'd on the Ground continually, recommend them as pure and modest to the Deity, and to those that

Places : And, as of old, the \* preferring the Tree of Knowledge to the Tree of Life, was the occasion of the greatest Evils; so Then nice Enquiries were esteemed more than Piety, † and Religion was made an Art. The Consequence of which

‘that Worship him.’ And a little after, ‘*Pratextatus*, whilst he takes care of the Government in a higher Degree, amongst other things, by manifold Acts of Integrity and Goodness, for which he has been famous from the beginning of his Youth, has obtained that which seldom happens; that at the same time he is fear’d, he does not lose the Love of his Subjects, which is seldom strong towards those Judges they fear. By whose Authority and just Determinations of Truth, the Tumult, raised by the Quarrels of the Christians, was appeased; and *Ursicinus* being driven away, the Roman Subjects grew into a firm Peace jointly, and with one mind; which is the Glory of an eminent Ruler, regulating many and advantageous Things.’ This was That *Pratextatus*, of whom *Hieronymus* tells a Story, not unworthy to be mentioned here; to *Pammachius*, against the Errors of *John* of Jerusalem. *Pratextatus*, that died when he was designed for Consul, used to say jestingly to the Holy Pope *Damasus*, Make me Bishop of the

City of Rome, and I will be a Christian immediately. See also what the same *Ammianus* says, Book XV. The African Council did not without reason admonish the Bishop of the City of Rome thus : That we may not seem to bring the vain Arrogance of the Age into the Church of Christ; which affords the Light of Simplicity, and the Day of Humility, to them who desire to see God. To which we may add the noble Epistles of the Roman Bishop *Gregory*, truly styled the Great, Book IV. 32, 34. 36. Book VI. 30. Book VII. Indict. 1. Epist. 30.

\* Preferring the Tree of Knowledge; &c.] *Genesis* II. and III.

† And Religion was made an Art, &c.] See what was before quoted out of the 21st Book of *Ammianus*. The same Historian, Book XXIII, in the History of *Julian*, says, And that his disposition of Things might produce a more certain Effect, having admitted the disagreeing Prelates of the Christians, together with the divided Multitude, into the Palace; he admonished them, that every one, laying aside their civil Discords, should apply himself without fear to his Religion; which he urged the more earnestly, that their Dis-



which was, that after the Example of them  
 \* who Built the Tower of Babel, their rashly  
 affecting lofty Matters, produced different Lan-  
 guages and Confusion ; which the Common  
 People taking Notice of, many times not know-  
 ing which way to turn themselves, cast all the  
 Blame

*ferences might increase by liberty, so that he needed not afterwards to fear the common People would be all of a Mind ; knowing that no Beasts are so Mischievous to Mankind, as very many of the Christians were Outragious against one another. See also Procopius in the 1st of his Gothicks, to be read with some abatement here, as in other places. Embassadors came from Byzantium, to the Bishop of Rome, when Hypatius was Bishop of Ephesus, and Demetrius of Philippi in Macedonia, concerning an Opinion which was controverted amongst the Christians ; though I know what Opposition they made, yet I am very unwilling to relate it. For I think it the maddest Folly, to search nicely into the Nature of God, and wherein it consists. For, as I conceive, Man cannot fully comprehend Human things, much less those that appertain to the Divine Nature. I may therefore securely pass by these things in silence, and not disturb what they reverence. As for my self, I can say nothing more of God, but that he is every way good, and upholds all things by his Power ; he that knows more, whether he be a Priest, or one of the Common People,*

*let him speak it. Gregoras, Book VII, cites the saying of Lysis the Pythagorean, and afterwards of Synesius ; That talking Philosophy among the Vulgar, was the Cause of Mens so much contemning Divine Things. So also Book the Xth, he much dissuades Men from such Disputes ; and speaking of the Latins of his Time, he says, I blame and condemn the Italians highly, because they run into Divine Matters with great Arrogance. Afterwards he adds : Amongst them, the Mechanicks enter the Mysteries of Divinity, and they are all as eager of Reasoning Syllogistically, as the Cattle are of Food and Grass. Both they who doubt of what they ought to believe rightly, and they who know not what they ought to believe, nor what they say they believe ; these fill all the Theaters, Forum's and Walks with their Divinity, and are not ashamed to make the Sun a Witness of their Impudence,*

*\* Who Built the Tower of Babel, &c.] Gen. XI. Mahomet often reproaches these Controversies of the Christians, particularly in Azore, XXVI. XXXII.*

Blame upon the Sacred Writings, and began to avoid them, as if they were infected. And Religion began every where to be placed, not in Purity of Mind, but in Rites, as if *Judaism* were brought back again : and in those things which contained in them † more of Bodily Exercise, than Improvement of the Mind ; and also in a violent adhering to § the Party they had chosen ; The final Event of which was, that there were every where a great \* many Christians in Name, but very few in reality. God did not overlook these Faults of his People ; but from the furthest Corners ‡ of *Scythia*, † and *Germany*, poured vast Armies like a Deluge upon the Christian World : And, after the great Slaughter made by these, did not suffice to reform those which remained ; by the just Permission of God, *Mahomet* Planted in *Arabia* a new Religion, directly opposite to the Christian Religion ; yet such as did in a good measure express in Words, the Life of a great part of the Christians. This Religion was first embraced by the *Saracens*, who revolted from the Emperor *Heraclius* ; whose Arms quickly subdued *Arabia*, *Syria*, *Palastine*, *Egypt*, *Persia*, and afterwards they invaded *Africa*, and came

over,

† More of Bodily Exercise, &c.] 1 Tim. IV. 8. Colos. II. 23.

§ The Party they had chosen, &c.] Rom. X. 2. 1 Cor. I. 12, and following Verses.

\* Christians in Name, &c.] See *Salvian*, Book III. concerning the Government of God. Excepting a very few

who avoid Wickedness, whose else is the whole Body of Christians, but a Sink of Vice ?

‡ Of *Scythia*, &c.] *Huns*, *Avari*, *Sabiri*, *Alani*, *Entharites* and *Turks*.

† And *Germany*, &c.] *Goths*, *Eruli*, *Gepids*, *Vandals*, *Franks*, *Burgundians*, *Swedes*, *Alamans*, *Saxons*, *Varni* and *Lombards*.

over Sea into *Spain*. But the Power of the *Saracens* was derived to others, \* particularly to the *Turks*, a very Warlike People, who after many long Engagements with the *Saracens*, being desired to enter into a League, they easily embraced a Religion agreeable to their Manners, and transferred the Imperial Power to themselves. Having taken the Cities of *Asia* and *Greece*, and the Success of their Arms increasing, they came into the Borders of *Hungary* and *Germany*.

§ II. *The Mahometans Foundation overturned, in that they do not examine into Religion.*

THIS Religion, which was plainly calculated for Bloodshed, delights much in Ceremonies; § and would be believed, without allowing liberty to inquire into it: For which Reason, the Vulgar are prohibited reading those Books which they account Sacred; which is a manifest sign of their Iniquity. For those Goods may justly be suspected, which are imposed upon this Condition, that they must not be looked upon. It is true indeed, all Men have not like Capacities for understanding all things; many are drawn into Error by Pride, others by Passion,

\* Particularly to the *Turks*, &c.] See *Launclavius's History of Turkey*, and *Laonicus Chalcocondilas*.

§ And would be believed, &c.] See the *Alcoran Az-*

*ara XIII.* according to the first *Latin Edition*, which for the Readers sake, we here follow.

† But

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sion, and some by Custom: † But the Divine Goodness will not allow us to believe, that the way to Eternal Salvation cannot be known by those, who seek it without any regard to Profit or Honour; submitting themselves, and all that belong to them, to God, and begging Assistance from him. And indeed, since God has Planted in the Mind of Man a Power of judging; no part of Truth is more worthy to imploy it about, than that which they cannot be ignorant of, without being in danger of missing Eternal Salvation.

§ III. *A Proof against the Mahometans, taken out of the Sacred Books of the Hebrews and Christians; and that They are not corrupted.*

**MAHOMET** and his Followers confess, \* that both *Moses* † and *Jesus* were sent by God; and that they who first propagated the Discipline of *Jesus*, † were Holy Men. † § But there are many things related in the *Alcoran*, which

† But the Divine Goodness will not allow us, &c.] See the Answer to the Orthodox, Question the IVth, among the Works of Justin. That it is impossible for Him not to find the Truth, who seeks it with all his Heart and Power; our Lord testifies, when he says, he that asks receives, he that seeks shall find, and to him that knocks it shall be opened. And Origen in his VIIIth Book against Celsus. He ought to consider, that He who sees and hears all things, the common Parent and

Maker of the Universe, judges according to Men's Desert, the Disposition of every one that seeks him, and is willing to worship him, and he will render to every one of these the Fruit of his Piety.

\* That both *Moses*, &c.] *Azoara* V. XXI.

† And *Jesus*, &c.] *Azoara* V. XII.

† Were Holy Men, &c.] *Azoara* V. LXXI.

§ But there are many things related, &c.] As the Temple

N 3 of



which is the Law of *Mahomet*, directly contrary to what is delivered by *Moses*, and the Disciples of *Jesus*. To instance in one Example out of many. All the Apostles and Disciples of *Jesus*, entirely agree in this Testimony, that *Jesus* dyed upon the Cross, returned to Life upon the Third Day, and was seen of many : On the contrary, *Mahomet* says, \* that *Jesus* was privately taken up into Heaven, and that a certain Resemblance of him was fixed to the Cross, and consequently *Jesus* was not Dead ; but the Eyes of the *Jews* were deceived. This Objection cannot be evaded, unless *Mahomet* will say, as indeed he does, † that the Books both of *Moses*, and of the Disciples of *Jesus*, have not continued as they were, but are corrupted ; but this Fiction we have already confuted in the Third Book. Certainly, if any one should say that the *Alcoran* is corrupted, the *Mahometans* would deny it, and say that That was sufficient against what was not proved. But they cannot easily bring such Arguments for the Uncorruptedness of their Book, as we bring for ours ; that Copies of them were immediately dispersed all over the World ; and That

of *Mecha*, built by *Abraham*, *Azoara* XI. and many other things of *Abraham*, *Azoara* XXXI. A confused History of *Gideon* and *Saul*, *Azoara* III. Many things in the History of *Exodus*, *Azoara* XVII. XXX. and XXXVIII. Many things in the History of *Joseph*, *Azoara* XXII. concerning the Birds cut in pieces by *Abraham*,

and called to Life again, *Azoara* IV. concerning *Mary's* being brought up with *Zachariah*, *Azoara* V. concerning the Birds made of Clay by *Jesus*, *Ibid* and XIII.

\* That *Jesus* was privately taken up into Heaven, &c.] *Azoara* XI.

† That the Books both of *Moses*, &c.] *Azoara* IX.

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That not like the *Alcoran* in one Language only; and were faithfully preserved, by so many Sects, who differed so much in other Things. The *Mahometans* perswade themselves, that in the XIVth Chapter of St. *John*, which speaks of sending the Comforter, there was something written of *Mahomet*, which the Christians have put out: But here we may ask them, would they have this Alteration of the Scripture, to have been made after the coming of *Mahomet*, or before? It is plainly impossible to have been done After the coming of *Mahomet*, because at that time there were extant all over the World very many Copies, not only *Greek*, but *Syriack*, *Arabic*, and in Places distant from *Arabia*, *Aethiopic*, and *Latia*, of more Versions than one. Before the coming of *Mahomet* there was no reason for such a Change; for no body could know what *Mahomet* would Teach: Further, if the Doctrine of *Mahomet* had nothing in it contrary to the Doctrine of *Jesus*, the Christians would as easily have received his Books, as they did the Books of *Moses* and the *Hebrew* Prophets. Let us suppose on each side that there was nothing written either of the Doctrine of *Jesus*, or of that of *Mahomet*; Equity will tell us, that That is to be esteemed the Doctrine of *Jesus*, in which all Christians agree; and That the Doctrine of *Mahomet*, in which all *Mahometans* agree.

## § IV. From comparing Mahomet with Christ.

LET us now compare the Adjuncts and Circumstances of each Doctrine together, that we may see which is to be preferred to the other; And first let us examine their Authors. *Mahomet* himself confessed † that *Jesus* was that Messiah promised in the Law and the Prophets; he is called by *Mahomet* himself § the Word, \* Mind and \*† Wisdom of God; he is also said by him †† to have had no Father amongst Men. *Mahomet* is acknowledged by his own Disciples § to have been begotten according to the common course of Nature. *Jesus* led an innocent Life, against which no Objection can be made. *Mahomet* \*§ was a long time a Robber, \* and always Effeminate. †§ *Jesus* was taken up into Heaven, by the confession of *Mahomet*; but *Mahomet* remains in the Grave. And now can any one doubt which to follow?

## § V. And

† That *Jesus* was the Messiah, &c.] *Azoara* XXIX.

§ The Word, &c.] *Azoara* V. and XI. and in the Book of *Mahomet's* Doctrine *Euchymius Zigabennus* in his Disputations against the *Saracens* says, that *Jesus* is called by *Mahomet*, The Word and Spirit of God.

\* Mind, &c.] *Azoara*, IV. XI. XXIX, and in the forementioned Book.

\*† And Wisdom, &c.] In the forecited Places.

†† To have had no Father amongst Men, &c.] *Azoara* XXXI.

§ To have been begotten, &c.] See the Book of *Mahomet's* Generation.

\*§ Was a long time a Robber, &c.] See *Mahomet's* Chronicle, Translated out of *Arabic*. See the Dispute betwixt a *Saracen* and a *Christian*, published by *Peter Abbot* of *Clugny*.

\* And always Effeminate, &c.] *Azoara* XLII, XLIII, LXXV, and LXXVI. See the forementioned Disputation.

†§ *Jesus* was taken up into Heaven, &c.] *Azoara* XI.

§ V. *And the Works of each of them.*

LET us now proceed to the Works of each of them. † *Jesus* gave Sight to the Blind, made the Lame to Walk, and recovered the Sick; nay, as *Mahomet* confesses, he restored the Dead to Life. *Mahomet* says \* he was not sent with Miracles, but with Arms; however there were some afterwards who attributed Miracles to him, but what were they? none but such as might easily be the Effects of human Art, as that of the Dove flying to his Ear; or such as had no Witnesses, as that of the Camels speaking to him by Night; or else such as are confuted by their own Absurdity, ‡ as that of a great piece of the Moon falling into his Sleeve, and sent back again by him to make the Planet round. Who is there that will not say but that in a doubtful Cause, we are to stick to that Law which has on its side the most certain Testimony of the Divine Approbation? Let us also Examine Them who first embraced each of these Laws.

§ VI. *And of those who first embraced each of these Religions.*

THEY who embrac'd the Law of Christ, were Men who feared God, and led innocent Lives; and

† *Jesus* gave sight to the Blind, &c.] *Azoara*, V. X II.

\* He was not sent with Miracles, &c.] *Azoara* III. XIV. XVII. XXX. LXXI.

‡ As that of a great piece of

the Moon, &c.] *Azoara* LXIV. See this Fable more at large in the Chapter *Ceramuz*, in *Cantacuzenus's* Oration against *Mahomet*. § 23.



and it is not reasonable that God should suffer such Persons to be deceived with cunning Words, or with a shew of Miracles. § But they who first embraced *Mahometanism*, were Robbers, and Men void of Humanity and Picty.

§ VII. *And of the Methods by which each Law was Propagated.*

NEXT let us show the Method by which each Religion was Propagated. As for the Christian Religion, we have already said several times, that its Encrease was owing to the Miracles not only of Christ, but of his Disciples and their Successors, and also to their patiently enduring of Hardships and Torments. But the Teachers of *Mahometanism* did not work any Miracles, did not endure any grievous Troubles, nor any hard kinds of Death for that Profession.

§ But they who first embraced *Mahometanism*, &c.] This the Word *Saracen* shows, which signifies Robber. See Scaliger's Emendation of the Times, Book III. Ch. of the Arabian Period. (The first followers of *Mahomet* were indeed truly Robbers; but the Arabian word to which Scaliger refers, signifies to Steal privately, not to Rob; nor is it credible that they would take upon themselves such an infamous Name; not to mention that this was more Ancient than *Mahomet*,

for we find it in Ptolemy and Philostorgius; wherefore I rather follow the Opinion of those who deduce the Name *Saracen* from the word שַׂרְקָן, *Sark*, which signifies Eastern, whence comes שַׂרְקָאִין, *Sharkain*, *Saracens*, or People dwelling in the East, as the *Arabians* are called in Scripture. About which, see Edward Pocock on the Specimen of the History of the *Arabians* in the beginning. *Le Clerc*.)

sion. \* But That Religion follows where Arms lead the way; it is the Companion of Arms; nor do its Teachers bring any other Arguments for it, but the Success of War, and the greatness of its Power; than which nothing is more Fallacious. They themselves condemn the *Pagan* Rites, and yet we know how great the Victories of the *Persians*, *Macedonians* and *Romans* were, and how far their Empires extended themselves. Neither was the Event of War always prosperous to the *Mahometans*; & there are remarkable Slaughters which they have received in very many places, both by Land and Sea. They were driven out of all *Spain*. That thing cannot be a certain Mark of True Religion, which has such uncertain Turns, and which may be common both to good and bad: And so much the less, because their Arms were unjust, † and often taken up against a People who no ways disturbed them, nor were taken Notice of for any Injury; so that they could have no pretence for their Arms, but Religion, which is the most irreligious thing that can be; \* for there is no Worship of God, but such as pro-

\* But that Religion follows where Arms lead the way, &c.] *Azoara* X. XVIII. XXVI.

† Nor do its Teachers bring any other Arguments, &c.] *Azoara* XXXIII. XLVII.

§ There are remarkable Slaughters, &c.] And greater since the time of *Grotius*. For they were driven, after many Slaughters, from the *Asirian* Dominions, from *Hungary*, *Transilvania*, and *Pe-*

*loponesus*, not many Years since. And since that time, the *Turkish* Empire seems to decrease. *Le Clerc*.

† And often taken up against a People, &c.] *Azoara* XIX.

\* For there is no Worship of God, &c.] *Lactantius*, Book X. ch. 20. For there is nothing so voluntary as Religion, in which if the Mind of the Sacrificer goes contrary, it is taken away, there is none.

proceeds from a willing Mind. Now the Will is inclined only by Instruction and Perswasion, not by Threats and Force. He that is compelled to believe a thing, does not believe it, but only pretends to believe it, that he may avoid some Evil. He that would extort Assent, from a Sense of Evil or from Fear ; shows by that very thing, that he distrusts Arguments. And again, they themselves destroy this very Pretence of Religion, when they suffer those who are reduced to their Obedience, to make use of what Religion they please ; nay, § and sometimes openly acknowledge that Christians may be saved by their own Law.

§ VIII. *And of their Precepts compared with one another.*

LET us also compare their Precepts together. The one commands Patience, nay, Kindness towards those who wish ill to us : The other, Revenge. The one commands that the Bonds of Matrimony should be perpetual, that they should bear with each others Behaviour ; † the other gives a liberty of separating : Here the Husband does the same himself which he requires of his Wife ; and shows by his own Example, that Love is to be fixed on one. \* There Women upon Women are allowed, as being always new Incitements to Lust. Here Religion

§ *And sometimes openly acknowledge, &c.* Azoara I and XII. The Book of the Doctrine of Mahomet, see Euthymius.

† *The other gives a liberty of separating, &c.* See Euthymi-

us, and others who have wrote of the Turkish Affairs.

\* *There Women upon Women, &c.* Azoara III. VIII, IX. XXX. LII.

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on is reduced inwardly to the Mind, that, being well cultivated there, it may bring forth Fruits, profitable to Mankind; There almost the whole force of it is spent † in Circumcision, ‡ and things indifferent in themselves. Here a moderate use of Wine and Meat is allowed; † There the eating Swines Flesh, § and drinking Wine is forbidden; which is the great Gift of God, for the good of the Mind and Body, if taken moderately. And indeed it is no wonder that Childish Rudiments should precede the most perfect Law, such as that of Christ is; but it is very preposterous after the Publication thereof, to return to Figures and Types. Nor can any reason be given why any other Religion ought to be published after the Christian Religion, which is far the best.

## § IX. A Solution of the Mahometans Objection, concerning the Son of God.

THE *Mahometans* say, they are offended because we ascribe a Son to God, who makes no use of a Wife; as if the Word Son, as it refers to God, could not have a more Divine Signification. But *Mahomet* himself ascribes many things to God, no less unworthy of him, than if it were said he had a Wife; for instance,

\* that

† In Circumcision, &c.] See also Bartholomew Georgivitis of the Rites of the Turks.

‡ And things indifferent in themselves, &c.] As Washings. *Azoara* IX. See also Euthymius.

† There the eating Swines Flesh, &c.] *Azoara* II. XXVI.

§ And drinking Wine, &c.] See Euthymius, and others who have wrote of the Affairs of the Saracens.



\* that he has a cold Hand, and that himself experienced it by a Touch ; † that he is carried about in a Chair, and the like. Now we, when we call Jesus the Son of God, mean the same thing that He did, § when he calls him the Word of God ; for the Word is in a peculiar manner \* produced from the Mind : To which we may add, that he was Born of a Virgin, by the help of God alone, who supplied the Power of a Father ; that he was taken up into Heaven by the Power of God ; which things, and those that *Mahomet* confesses, show † that Jesus may, and ought to be called the Son of God, by a peculiar Right.

§ X. *There are many absurd things in the Mahometan Books.*

BUT on the other Hand, it would be tedious to relate how many things there are in the *Maho.*

\* *That he has a cold Hand, &c.]* See the Place in *Richardus* against the *Mahometans*, ch. I. and XIV. and in *Cantacuzenus* in the II<sup>d</sup> Oration against *Mahomet*, § XVIII. and in the IV<sup>th</sup> Oration not far from the beginning.

† *That he is carried about in a Chair, &c.]* In the same place.

§ *When he calls him the Word of God, &c.]* See above.

\* *Produced from the Mind, &c.]* See *Plato* in his Banquet, and *Abarbanel* in his Dialogue, which is commonly called *That of Leo Hebraus.*

See *Euthymius* concerning this matter, in the forementioned Dispute, where he says, *In like manner as our Word proceeds from the Mind, &c.* And *Cardinal Cusan*, Book I. ch. XIII. &c. against the *Mahometans* ; and *Richardus*, ch. IX. and XV.

‡ *That Jesus may, and ought to be called, &c.]* *Luke* I. 35. *John* X. 36. *Acts* III. 13, 14, 15. XIII. 33. *Heb.* I. 5. V. 1. In the forementioned Book of the Doctrine of *Mahomet*, Jesus is brought in, calling God his Father.

*Mahometan* Writings, †\* that do not agree to the Truth of History; and how many that are very ridiculous. Such as † the Story of a Beautiful Woman, who learnt a famous Song from Angels overtaken with Wine, by which she used to ascend up into Heaven, and to descend from thence; who when she was ascended very high into the Heavens, was apprehended by God, and fixed there, and that she is the Star *Venus*. Such another § is that of the Mouse in *Noah's* Ark, that sprung out of the Dung of an Elephant; and on the contrary, \* of a Cat bred out of the Breath of a Lyon. And particularly that † of Death's being changed into a Ram, which was to stand in the middle space betwixt Heaven and Hell; and § of throwing off Banquets in the other Life by Sweat; and † of a Company of Women's being appointed to every one for Sensual Pleasure. Which things are really all of them such, that They are deservedly given over to Senselessness, who can give any Credit to

†\* That do not agree to the Truth of History, &c.] As that of *Alexander* the Great, who came to a Fountain where the Sun stood still. *Azoara* XXVIII. concerning *Solomon*, *Azoara* XXXVII.

† The Story of a Beautiful Woman, &c.] This Fable is in the Book of the Doctrine of *Mahomet*, taken out of the Book of *Enarrations*. See also *Cantacuzenus*, in his 11d Oration against *Mahomet*, ch 15.

§ Is that of the Mouse, &c.] This is in the forementioned

Book of the Doctrine of *Mahomet*.

\* Of a Cat, &c.] In the same Book.

† Of Death's being changed into a Ram, &c.] In the end of the forementioned Book of the Doctrine of *Mahomet*.

§ Of throwing off Banquets, &c.] In the forecited Book of the Doctrine of *Mahomet*.

† Of a Company of Women's, &c.] See what was above alledged on the second Book.

to them, especially when the Light of the Gospel shines upon them.

§ XI. *The Conclusion to the Christians ; who are admonished of their Duty upon Occasion of the foregoing things.*

HAVING finished this last Dispute, I come now to the Conclusion, which regards not Strangers, but Christians of all Sorts and Conditions ; briefly showing the use of those things which have been hitherto said ; that those which are right may be done, and those which are wrong may be avoided. First, \* that they lift up undefiled Hands to that God † who made all things Visible and Invisible out of nothing ; \* with a firm Perswasion that he takes care of Mankind, § since not a Sparrow falls to the Ground without his leave : ‡ And that they do not fear them who can only hurt the Body, before him who hath an equal Power over both Body and Soul : † That they should trust not only on God the Father, but also on Jesus ; since there

\* *That they lift up undefiled Hands, &c.] 1 Tim. II. James IV. 8. Tertullian in his Apology. Thither the Christians direct their Eyes, with Hands extended, because Innocent ; with Head uncovered, because we are not ashamed ; without any Instructor, because from our Heart we pray for all Emperors, that they may enjoy a long Life, a secure Government, a safe House, Courageous Armies, a faithful Senate, an honest People, and a Peaceful Land.*

† *Who made all things, &c.] Colos. I. 16. Heb. XI. 3. Acts IV. 24. 2 Mac. VII. 28.*

\* *With a firm Perswasion, &c.] 1 Pet. III. 11. V. 7.*

§ *Since not a Sparrow, &c.] Mat. X. 29,*

‡ *And that they do not fear them, &c.] Matt. X. 28. Luke XII. 4.*

† *That they should trust, &c.] John XIV. 2. Heb. XIV. 15, 16, Ephes. III. 12 and 17.*

there is † none other Name on Earth, by which we can be saved; § Which they will rightly perform, if they consider that not they, who call one by the Name of Father, and the other by the Name of Lord, shall live eternally; but they who conform their Lives to his Will: They are moreover exhorted carefully to preserve \*† the Holy Doctrine of Christ, as a most valuable Treasure; and to that end, \* often to read the Sacred Writings, by which no one can possibly be deceived, who has not first deceived himself. †† For the Authors of them were more faithful, and more full of the Divine Influence, than either willingly to deceive us in any necessary Truth, or to hide it in Obscurity; but we must bring §† a Mind prepared to obey, which if we do, \* none of those things will escape us, which we are to believe,

† None other Name on Earth, &c.] Acts IV. 12.

§ Which they will rightly perform, &c.] John VIII. 43, and following. Mat. VII. 21. John XV. 14. 1. John II. 3, 4.

\*† The holy Doctrine of Christ, &c.] Mat. XIII. 44, 45. 1 Cor. IV. 7. 1 Tim. VI. 20. 2 Tim. I. 14.

\* Often to read the Sacred Writings, &c.] Colos. III. 16. 1 Thes. V. 27. Rev. I. 3.

†† For the Authors of them were more faithful, &c.] Tertullian speaks thus concerning the Hereticks in his Prescription. They are wont to say, that the Apostles did not know

all things; being acted by the same Madness, by which they again change, and say that the Apostles did indeed know all things, but did not deliver all things to a'l Men; in both of which they make Christ subject to reproach, who sent Apostles either not well instructed, or not very honest. See what there follows, which is very useful.

§† A Mind prepar'd to obey, &c.] John VII. 17. V. 44. Mat. XI. 25. Philip III. 15. 2 Pet. III. 16. Hosea XIV. 10.

\* None of those things will escape us, &c.] 2 Tim. I. 15, 16. John XX. 31. 1 Pet. I. 23.



believe, hope, or do; and by this means † That Spirit will be cherished and excited in us, which is given us as † a Pledge of future Happiness. Further, they are to be deterred from imitating the Heathen; First § in the Worship of false Gods, \* which are nothing but empty Names, †† which evil Angels make use of §† to turn us from the Worship of the true God; wherefore \* we cannot partake of their Rites, and at the same time be profited by the Sacrifice of Christ. Secondly, †\* in a licentious way of living, having no other Law but what Lust dictates, §\* which Christians ought to be the furthest from; because they ought not only †§ far to exceed the Heathen, † but also the Scribes and Pharisees among the Jews, whose Righteousness, which consisted in certain external Acts, was not sufficient to secure them a heavenly Kingdom. † The Circumcision made with Hands availeth

† That Spirit will be cherished, &c.] 2 Tim. VI. 1 Thes. V. 19.

† A Pledge of future Happiness, &c.] Ephes. I. 14. 2 Cor. I. 22. V. 5.

§ In the Worship of false Gods, &c.] 1 Cor. VIII. 5, 6.

\* Which are nothing but empty Names, &c.] In the same, V. 4. X. 19.

†† Which evil Angels make use of, &c.] 1 Cor. X. 20. Rev. IX. 2.

§† To turn us from the Worship of the true God, &c.] Ephes. II. 2. Rev. IX. 9. 2 Thes. II. 12.

\* We cannot partake of their

Rites, &c.] 1 Cor. X. 20.

†\* In a licentious way of living, &c.] Ephes. II. 3. Tit. II. 14.

§\* Which Christians ought to be the furthest from, &c.] 2 Cor. VI. 15.

†§ Far to exceed the Heathen, &c.] Mat. V. 47. VI. 7, 32.

† But also the Scribes and Pharisees, &c.] Mat. V. 20. XXIII. 23. Rom. III. 20. Galat. II. 16.

† The Circumcision made with hands, &c.] 1 Cor. VII. 19. Galat. V. 6. VI. 15. Philip III. 3. Ephes. II. 11. Colos. II. 11. Rom. II. 29.

availeth nothing now, but that other internal Circumcision of the Heart, § Obedience to the Commands of God, \* A new Creature, †† Faith which is effectual by Love, §\* by which the true Israelites are distinguished, §† the Mystical Jews, that is, such as Praise God. \*† The difference of Meats, \* Sabbaths, † Festival Days, ‡ were Shadows of Things, which Really are in Christ and Christians. Mahometanism gave Occasion for mentioning the following Admonitions; \*\* it was foretold by our Lord Jesus, that after his time there should come some who should falsely say they were sent of God; but though †† an Angel should come from Heaven, we are not to receive any other Doctrine than that of Christ, §§ confirmed by so many Testimonies. In times past indeed, \*§ God spake in many and various Manners

§ Obedience to the Commands of God, &c.] 1 Cor. VII. 19.

\* A new Creature, &c.] Galat. VI. 15.

†† Faith which is effectual by Love, &c.] Galat. V. 6.

§\* By which the true Israelites are distinguished, &c.] Rom. IX. 6. 1 Cor. X. 18.

Galat. VI. 16. John I. 47.

§† The Mystical Jews, &c.] Rom. II. 28. Philo. concerning Allegories. Judas was a

Symbol of him that confesses (God)

\*† The difference of Meats, &c.] Acts X. 13, 14, 15. XV. 19, 20. 1 Cor. X. 15. Colof. II. 16, 21.

\* Sabbaths, &c.] In the forecited Place of the Colossians.

† Festival Days, &c.] In the same Place, and Rom. XIV. 5.

‡ Were Shadows of things, &c.] Colof. II. 17. Heb. X. 1.

\*\* It was foretold by our Lord Jesus, &c.] John V. 34.

2 Thes. II. 9. Mat. VII. 15. XXIV. 11. Mark XII. 22.

1 John IV. 1.

†† An Angel should come from Heaven, &c.] Galat. I. 8.

§§ Confirmed by so many Testimonies, &c.] 1 John V. 7, 8.

Heb. II. 4. XII. 1. John I. 7,

32. V. 32, 37, 39, 46. Luke XXIV. 27. Acts II. 22, 23. X. 43.

\*§ God spake in many and various manners, &c.] Heb. I. 2.

manners, to the Pious Men that then were ; but last of all he was pleased to call us by his Son, §† the Lord of all things, \*† the Brightness of his Father's Glory, and the express Image of his Substance ; †† by whom all things are made, which were or shall be ; †§ who acts and upholds all things by his Power ; and who †\* having made Atonement for our Sins, is advanced to the right hand of God, having obtained \* a higher Dignity than the Angels ; and therefore nothing more Noble can be expected, † than such a Lawgiver. They may also take occasion from hence to remember, \* that the Weapons appointed for the Soldiers of Christ, are not such as *Mahomet* depends upon, but proper to the Spirit, fitted for the pulling down of strong Holds erected against the Knowledge of God ; † the Shield of Faith, which may repell the Fiery Darts of the Devil ; the Breast-Plate of Righteousness, or Holiness of Life ; for a Helmet which covers the weakest part, the

§† The Lord of all things, &c.] 1 Cor. XV. 27. Heb. I. 5.

\*† The Brightness of his Father's Glory, &c.] Heb. I. 3.

†† By whom all things were made, &c.] In the same ch. Colos. I. 16.

†§ Who acts and upholds all things, &c.] Heb. I. 3. Rev. I. 5.

†\* Having made Atonement for our Sins, &c.] Heb. I. 3, IX. 12. Mat. XX. 28. 1 John II. 2. IV. 10. Mar. XXVI. 64. Mark XVI. 19. Acts II. 33, 34. VII. 55, 56. Rom. VIII. 34. Ephes. I. 10.

Colos. III. 1. H.b. VIII. 1. X. 12. XII. 5.

\* A higher Dignity than the Angels, &c.] 1 Pet. III. 22. Heb. I. 13. Ephes. I. 21.

† Than such a Lawgiver, &c.] Heb. II. 3, 4, 5, 6, 7, 8. III. 3, 4, 5, 6.

\* That the Weapons appointed for the Soldiers of Christ, &c.] Rom. XIII. 12. 2 Cor. VI. 7. X. 4. Ephes. VI. 11, 12, 13, 14, 15, 16, 17, 18.

† The Shield of Faith, &c.] See beside the foregoing place to the Ephesians, 1 Thes. V. 8.

the Hope of Eternal Salvation; § and for a Sword, the Word delivered by the Spirit, which can enter into the innermost Parts of the Mind. Next follows an Exhortation † to mutual Agreement, which Christ seriously commended to his Disciples when he went from them; † We ought not to have amongst us many Masters, but only Jesus Christ: \* All Christians were Baptized into the same Name, therefore there ought † to be no Sects or Divisions amongst them; To which that there may be some Remedy applied, those Words of the Apostle are suggested, § \* to be temperate in our Wisdom, \* according to the measure of the Knowledge God has afforded us; § if any have not so good an understanding of all things, that we bear with their Infirmities, † that they may quietly, and without quarrelling, unite with us; † If any exceed the rest in Understanding, it is reasonable he should

§ *And for a Sword, &c.*] See beside the forementioned place, *Ephes. VI. 17. Heb. IV. 12. Revel. I. 16.*

† *To Mutual Agreement, &c.*] *John XIV. 27. XIII. 34, 35. XV. 12, 17. XVII. 20, and following. XX. 19, 26. I John III. 23. Also Ephes. III. 14, and following. VI. 16. Heb. XIII. 20. Mat. V. 9.*

† *We ought not to have amongst us many Masters, &c.*] *Mat. XXIII. 8. James III. 1.*

\* *All Christians were Baptized, &c.*] *Rom. VI. 3, 4. I Cor. I. 13, 15. Gal. III. 27. Ephes. IV. 5. Colos. II. 12.*

† *To be not Sects or Divisions amongst them, &c.*] *I Cor. I. 10. XI. 18. XII. 25.*

§ \* *To be temperate in our Wisdom, &c.*] *Rom. XII. 3, 16. I Cor. IV. 6.*

\* *According to the Measure of the Knowledge, &c.*] In the forecited place to the Romans, and XII. 6. *2 Cor. X. 13. Ephes. IV. 7, 15, 16.*

§ *If any have not so good an Understanding, &c.*] *Rom. XIV. XV. 2. I Cor. VIII. 7.*

† *That they may quietly, &c.*] *Rom. XIV. 1. 2 Cor. XII. 20. Gal. V. 20. Philip. I. 16. II. 3, 15. I Cor. XI. 16.*

† *If any exceed the rest, &c.*] *Rom. VIII. 1, 2, 3, 9. XII. 8. XIII. 3, 14, 16. I Cor. XIII. 2. 2 Cor. VI. 6. VIII. 7. 2 Pet. I. 5, 9.*



should exceed in good Will towards them : And as to those † who in some things think otherwise than we do, we are to wait till God shall make the hidden Truth manifest unto them : In the mean time, \* we are to hold fast, and fulfil those things we are agreed in. †† Now we know in part ; † the time will come, when all things shall be most certainly known. But this is required of every one, § that they do not unprofitably keep by them the Talent committed to their Charge ; †\* but use their utmost endeavours to gain others unto Christ ; †\* in order whereunto, we are not only to give them good and wholesom Advice, but to set before them \* an Example of Reformation of Life ; that Men may judge of the goodness of the Master by the Servant, and of the Purity of the Law, by their Actions. In the last place, we direct our Discourse, as we did in the beginning, to common Readers, beseeching them to give God the Glory, \* if they receive any good from what has been said ; §\* and if there be any

† Who in some things think otherwise, &c.] Philip. III. 15. Ephes. IV. 2. 1 Cor. XIII. 4, 7. 1 Thes. IV. 14. 2 Cor. VI. 6. Gal. V. 22. Coloss. IV. 11. 2 Tim. IV. 2. Luke IX. 34, 55.

\* We are to hold fast, &c.] Philip. III. 16. James I. 22, 23, 24, 25.

†† Now we know in part, &c.] 1 Cor. XIII. 9, 12.

† The Time will come, &c.] The same V. 10, 12. 1 John III. 2. Mat. V. 8.

§ That they do not unprofitably keep, &c.] Mat. XXV. 15, and following.

†\* But use their utmost Endeavour, &c.] 1 Cor. IX. 19, 20, 21, 22.

†\* In order whereunto, &c.] Gal. VI. 6. Ephes. IV. 29. 2 Tim. I. 13. Titus II. 8.

\* An Example of a Reformation of Life, &c.] 1 Pet. III. 1, 16. Eph. VI. 6. 2 Tim. II. 24. 1 Pet. II. 12. Eph. IV. 1. Philip. I. 27.

\* If they receive any Good, &c.] James I. 17. 2 Thes. I. 3. 1 Cor. I. 4.

§\* And if there be any thing they dislike, &c.] James III. 2. Gal. VI. 1, 2.

any thing they dislike, let them impute it to the Errors all Mankind are prone to fall into ; and to the Place and Time, in which this was delivered, more according to Truth, than Elaborately.

† *And to the Place and Time, &c.*] Because this very Excellent and Learned Man, was kept in *Lipstadt* Prison, to which he was Condemned for Life ; at which time, and in which place, he could never have taken so great Pains in accomplishing so many Pieces remarkable for great Learning, accurate Judgment, and singular Brightness ;

without incredible Firmness and constancy of Mind, and unshaken Faith in God ; for which Endowments bestowed upon him by God, for the Benefit of all *Christendom*, let every one who reads his other Works, or this, with a Mind intent upon Truth, give Thanks to God, as I do from the bottom of my Heart. *Le Clerc.*

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*T H E E N D.*

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**A**

A  
B O O K  
O F  
*Monsieur Le Clerc's,*  
CO NCERNING  
The Choice of our OPINION  
amongst the different SECTS of  
CHRISTIANS.

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§ I. *We must enquire, amongst what Christians the true Doctrine of Christ flourisheth most at this time.*

**W**HOWER Reads over the Books of the New Testament with a desire to come at the Knowledge of the Truth, and does not want Judgment, will not be able to deny, but that every one of the Marks of Truth, alledged by *Hugo Grotius*

times in his IId and IIIId Books, are to be found there. Wherefore if he has any concern for a blessed Immortality, he will apprehend it to be his Duty to embrace what is proposed to him in those Books as matter of Belief, to do what he is commanded, and to expect what he is there taught to hope for. Otherwise, if any one should deny that he doubts of the Truth of the Christian Religion; and at the same time thinks the Doctrines, Precepts and Promises of it not fit to be believed or obeyed in every particular; such an one would be inconsistent with himself, and manifestly show that he is not a sincere Christian. \* Now this is one of the Precepts of Christ and his Apostles, that we should profess our selves the Disciples of Christ before Men, if we would have him own us for his, when he shall pass Sentence on the quick and dead at the last Day; and if we do not, as we have denied him to be our Master before Men, so he also, in that last Assembly of Mankind, will deny us to be his Disciples before God. † For Christ would not have those that believe on him be his Disciples privately, as if they were ashamed of his Doctrine, or as if they valued

\* Now this is one of the Precepts of Christ, &c.] Thus Christ saith, Mat. X. 32. *Whoever therefore shall confess me (to be his Master) before Men, him will I confess also (to be my Disciple) before my Father which is in Heaven. But whoever shall deny me (to be his Master) before Men, him will I also deny (to be my Disciple) before my Father which is in*

Heaven. See also 2 Tim. II. 12. Rev III. 5.

† For Christ would not have, &c.] Therefore he says, Mat. V. 14. *That his Disciples are the light of the World; that a City set on a Hill cannot be hid; neither is a Candle lighted to be put under a Tushel, but set in a Candlestick that it may give light to all that are in the house, &c.*



lued the Kindnesses, Threats or Punishments of Men more than his Precepts; and the Promises of Eternal Life; but he Christians openly and before all the World, that they may invite other Men to embrace the true Religion, and render back to God \* that Life which they received from him, in the most exquisite Torments, if it so seem good to him, whilst they openly profess that they prefer his Precepts above all Things. And thus St. Paul teaches us, that if we confess † with our Mouth the Lord Jesus, and believe in our Heart that God hath raised him from the Dead, we shall be saved; For, says he, *with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation; for the Scripture saith, Whosoever believeth on him shall not be ashamed.* Which being thus, it is His Duty who thinks the Christian Religion to be true, to discover and profess boldly and without fear this his sincere Opinion, upon all Occasions that offer themselves.

AND it is further necessary for him to enquire, if there be any of the same Opinion with himself;

\* That Life which they received from him, &c.] Luke XII. 4. Christ bids us not to be afraid of them that kill the Body, and a Ser that have no more that they can do; and commands us to fear him, which after we are killed, can cast us into Hell-Fire. And moreover he foretells all manner of Evils to his Disciples, Mat. X. 29, and following; and says, that he

who shall lose his Life for his sake, shall find it (again) &c. which Precepts were particularly observed by the Primitive Christians, who for the Testimony they gave to the Doctrine of the Gospel, are called Martyrs, that is, Witnesses.

† Confess with our Mouth, &c.] Rom. X. 9, 10, 11.

himself, and \* to maintain a particular Peace and Friendship with them; for Christ tells us, this is one Mark his Disciples are to be Known by, if they love one another, and perform all Acts of Love and Kindness towards each other. Moreover he exhorts them † to have Congregations *in his Name*, that is, such as should be called Christian; and promises that he will be present there where two or three are met together upon that account; By this means, beside the mutual Love, and strict Friendship of Christians united into one Society, there is also a Provision made ‡ for preserving their Doctrines; which can hardly continue if every one has a private Opinion to himself, and does not declare the Sense of his Mind to another, unless for his Advantage; for those things that are concealed, are by Degrees forgotten, and come in time to be quite extinguished; but Christ would have his Doctrine, and the Churches which profess it, be perpetual, that it may not cease to be beneficial to Mankind.

## WHERE-

\* To maintain a particular Peace, &c.] John XIII. 34, 35. *A new Commandment give I unto you, that ye love one another, that as I have loved you, so ye love one another; by this shall all Men know that ye are my Disciples, if ye have love one towards another.* See 1 John I. 7. III. 11, 16, 23.

† To have Congregations, &c.] Mat. XVIII. 19, 20.

‡ For preserving their Doctrines, &c.] Thus likewise all the Philosophers transmitted their Doctrine to Posterity by

the help of Schools in which it was taught; but the Christian Churches which are united by a much firmer and stronger Bond, will with more certainty and ease propagate the Doctrine they received from their Master, to the end of the World, which can hardly be done without Congregations. Pythagoras would have effected this, but in vain, because his Doctrine had nothing heavenly in it. See *Lambertius* and *Jamblichus*.

WHEREFORE whoever derives his Knowledge of the Christian Religion from the New Testament, and thinks it true; he ought to make Profession of it, \* and to joyn himself with those of the like Profession. But because there is not at this time (neither was there formerly) one sort of Men only, or one Congregation of such as are gathered together *in the Name of Christ*; we are not therefore presently to believe that he is a true Christian, who desires to be called by that holy Name; neither ought we to joyn our selves, † without Examination, to any Assembly who style themselves Christians. We must consider, above all things, whether their Doctrines agree with that Form of sound Words, which we have entertained in our Mind from an attentive reading of the New Testament; otherwise it may happen that we may esteem That a Christian Congregation, which is no further Christian than in Name. It is therefore the part of a prudent Man not to enter himself into any Congregation, at least for a continuance, unless it be such in which he perceives That Doctrine Established, which he truly thinks to be the Christian Doctrine; so as that he is put under no necessity of saying or doing any thing contrary to what he thinks delivered and commanded by Christ.

§ II. *We*

\* *And to joyn himself with those, &c.*] See the Epistles to Timothy and Titus, where they are commanded to found Churches. And H. b. X. 25.

† *Without Examination, &c.*] See 1 Thef. V. 21. But more

expressly 1 Eph. IV. 1. Beloved (says he) believe not every Spirit, but try the Spirits whether they be of God; for many false Prophets are come into the World, &c.

§ II. *We are to joyn our selves with those who are most worthy the Name of Christians.*

AMONGST Christians that differ from each other, and not only differ, but (to their shame!) condemn one another, and with cruel Hatred banish them their Society; to agree to any of them without Examination, or according to their Prescript to condemn others without Consideration, shows a Man not only to be imprudent, but very rash and unjust. That Congregation which rejects, though but in part, the True Religion, (a Representation of which he has formed in his Mind,) and condemns him that believes it, cannot be thought by such an one, a truly Christian Congregation in all things; nor cause that he also should condemn every Man which that Church shall esteem worthy to be condemned, and cast out of the Society of Christians. Wherefore a wise and honest Man ought above all things to examine in these Dissensions amongst Christians, who they are which best deserve the Holy Name of Disciples of Christ, and to adhere to them. If any one should ask what we are required to do by the Christian Religion, supposing there were no such Christian Society at all, amongst whom the true Doctrine of Christ seems to be taught, and amongst whom there is not a necessity laid upon us of condemning some Doctrine, which we judge to be true; in this Case, he who apprehends these Errors, ought to endeavour to withdraw others from them; in doing of which, he must use



the \* greatest Candour, joyned with the highest Prudence and Constancy; lest he offend Men without doing them any Advantage, or lest all hopes of bringing them to Truth and Moderation be too suddenly cast off. In the meantime, we are to speak Modestly and Prudently what we think to be the Truth; nor should any one be condemned by the Judgment of another, as infected with Error, who seems to think right. God has never forsaken, nor never will forsake the Christian Name so far, as that there shall remain no true Christians, or at least such as cannot be brought back into the true way; with whom we may maintain a stricter Society, if others will not return to a more sound Opinion; and openly withdraw our selves from the Obstinate, (which yet we ought not to do without having try'd all other means to no purpose;) † if it be not allowed to speak your Opinion

\* *The greatest Candour, &c.]* Here that Precept of Christ's takes place, *Mat. X. 16.* where we are commanded, *To be wise as Serpents, and harmless as Doves;* that is, to be so far Simple, as not to fall into Imprudence; so Wise, as not to be Crafty and offend against Sincerity; in which matter there are but few who know how to steer their Course in all things, between the Rocks of Imprudence and Craftiness.

† *If it be not allowed, &c.]* Whilst it is allowed to have a different Opinion, and to profess our Disagreement, there is no reason to depart from a Publick Society, unless the Fundamentals of Christianity

be perverted by it; but where this is not allowed, and we cannot without dissembling or denying the Truth live in it, then we ought to forsake that Society; for it is not lawful to tell a Lie, or to dissemble the Truth, whilst a Lie possesses the Place of it, and claims to it self the Honour due to Truth only. If this be not done, *the Candle is put under a Bushel.* Thus Christ did not depart from the Assemblies of the Jews, neither did the Apostles forsake them, so long as they were allowed to profess and teach the Doctrine of their Master in them. See *Act. XIII. 46.*

nion fairly and modestly amongst them, and to forbear condemning those whom you think are not to be condemned. The Christian Religion forbids us speaking contrary to our Mind, and falsifying and condemning the Innocent; nor can he be unacceptable to God, who out of Respect and Admiration of those Divine Precepts, can endure any thing rather than they should be broke. Such a Disposition of Mind arising from a Sense of our Duty, and a most ardent Love of God, cannot but be highly well-pleasing to him.

WHEREFORE amongst Christians who differ from each other, we are to examine which of them all think the most right; nor are we ever to condemn any but such as seem to us worthy to be condemned, after a full Examination of the Matter; and we are to adhere to those who do not require any Doctrines to be believed which are esteemed by us to be false, nor any to be condemned which we think to be true. If we cannot obtain this of any Christian Society, we, together with those who are of the same Opinion with our selves, ought to separate from them all, that we betray not the Truth, and utter a Falshy.

§ III. *They are most worthy the Name of Christians, who in the purest manner of all, profess the Doctrine, the Truth of which hath been proved by Grotius.*

BUT it is a Question of no small Importance, and not easily to be resolved, who of all the Societies of the present Christians have the truest Opinions, and are most wor-

worthy of that Name by which they are called. All the Christian Churches, as well those who have long since separated from the Romish Church, as the Romish Church it self, do every one of them claim this to themselves; and if we lay aside all the Reasons, we ought no more to give Credit to the one than to the other; for it were a very foolish thing to suffer such a Choice \* to be determined by Chance, and to decide all Controversies as it were by the Cast of a Die.

Now since *Grotius* has not proved the Truth of the particular Opinions of any present Sect of Christians, but only of that Religion which was taught Mankind by Christ and his Apostles; it follows that That Sect of Christians is to be preferred before all others, which does most of all defend those things which Christ and his Apostles taught. In a word, That is in every particular truly the Christian Religion, which without any mixture of human Invention, may be wholly ascribed to Christ as the Author. To this agree all those Arguments of Truth, which are laid down in the II<sup>d</sup> Book *Of the Truth of the Christian Religion*; nor do they agree to any other, any further than it agrees with that.

IF any one adds to, or diminishes from the Doctrine delivered by Christ; the more he adds or diminishes, so much the farther he goes from the Truth. Now when I speak of the *Doctrine of Christ*, I mean by it the Doctrine which all Christians are clearly agreed upon to be the Doctrine

\* To be determined by Chance, &c.] See Note the 9th, on § the II<sup>d</sup>.

Doctrine of Christ; that is, which according to the Judgment of all Christians is either expressly to be found in the Books of the New Testament, or is by necessary Consequence to be deduced from them only. As to those Opinions, which, as some Christians think, were delivered by word of Mouth by Christ and his Apostles, and derived to Posterity in a different Method, namely either by Tradition; which was done by speaking only, or which were preserved by some Rite, as they imagine, and not set down in Writing till a great while after; I shall pass no other Judgment upon them here, but only this, that all Christians are not agreed upon them as they are upon the Books of the New Testament. I will not say they are false, unless they are repugnant to Right Reason and Revelation; but only that they are not agreed about the Original of them, and therefore they are controverted amongst Christians, who in other respects agree in those Opinions the truth of which *Grotius* has demonstrated; for no wise Man will allow us \* to depend upon a thing as certain, so long as it appears uncertain to us, especially if it be a matter of great Moment.

## § IV. Con-

\* To depend upon a thing as certain, &c.] This is the very thing St. Paul means, Rom. XIV. 23. where he teaches us that *whatsoever is not of Faith is Sin*. On which Place we have quoted the Words of *Philo*, out of his Book concerning Fugitives. Ed. Paris.

p. 469. The best Sacrifice is being quiet, and not meddling in those things which we are not persuaded of. And a little after, To be quiet in the Dark is most safe; that is, where we are not agreed what is to be done.



§ IV. *Concerning the Agreement and Disagreement of Christians.*

Though the Controversies amongst Christians be very sharp, and managed with great Heat and Animosity, so that we may hear Complaints made on all sides, of very obvious things being deny'd by some of the contending Parties; yet notwithstanding there are some things so evident, that they are all agreed in them. And it is no mean Argument of the Truth of such, that they are allowed of by the common consent of those who are most set upon Contention, and most blinded by Passion. I do not mean by this, that all other things about which there is any Contention, are doubtful or obscure; because all Christians are not agreed in them. It may easily happen that That may be obscure to some, which would be very plain, if they were not hindred by Passion; but it is hardly possible that the fiercest Adversaries, who are most eager in Disputing, should agree about an obscure Point.

First then, all Christians now alive are agreed concerning the Number and Truth of the Books of the New Testament; and tho' there be some small Controversie amongst Learned Men about \* some Epistles of the Apostles, this is no great matter; and they all acknowledge that there is nothing but Truth contained in them, and that the Christian

*† Some Epistles of the Apostles, &c.] The Epistle to the Hebrews, the Second Epistle of Peter, the two last*

*Epistles of John, the Authors of which are disputed by Learned Men.*

stian Doctrine is not at all altered, either by keeping or rejecting them. And this Consent is of no small moment in a Discourse about the undoubted Original of a Divine Revelation, under the New Covenant. For all other Records or Footsteps of antient Revelation, that have been preserved according to the Opinions of some, are called in Question by others.

Further, Christians are agreed in many Articles of Faith, which they embrace, as things to be believed, practised, and hoped for. For instance; all who have any understanding, believe (I shall mention only the Principal Heads here,) I. That there is one God, eternal, all-powerful, infinitely good and holy; in a word, endued with all the most excellent Attributes, without the least mixture of Imperfection; that the World and all things contained in it, and consequently Mankind, were created by the same God; and that by him all things are governed and directed with the highest Wisdom. II. That Jesus Christ is the only Son of the same God; that he was born at *Bethlehem* of the Virgin *Mary*, without the knowledge of a Man, in the latter part of the Life of *Herod* the Great, in the Reign of *Augustus Caesar*; that he was afterwards crucify'd and dy'd, in the Reign of *Tiberius*, when *Pontius Pilate* was Governour of *Judea*; that his Life is truly related in the History of the Gospel; that he was therefore sent from the Father, that he might teach Men the way to Salvation, redeem them from their Sins, and reconcile them to God by his Death; and that this his Mission was confirmed by innumerable Miracles; that he died, as I before said, and rose

rose again, and, after he had been very often seen by many, who had discoursed with him, and handled him, he was taken up into Heaven, where he now Reigns, and from whence he will one Day return, to pass a final Judgment according to the Laws of the Gospel, upon those who were then alive, and upon all them that are dead, when they shall be raised out of their Graves; that all the things he taught are to be believed, and all that he commanded are to be obeyed, whether they relate to the Worship of God, or to Temperance in restraining our Passions, or to Charity to be exercised towards others; that nothing could be appointed more holy, more excellent, more advantagious, and more agreeable to human Nature than these Precepts; however that all Men (Jesus only excepted) violate them, and cannot arrive at Salvation, but through the Mercy of God. III. That there is a Holy Ghost who inspired the Apostles of Jesus Christ, worked Miracles to recommend them, and inclines the Minds of pious Men constantly to obey God, and supports them in the Afflictions of Life; that we are to give the same Credit, and in all things to obey this Spirit speaking by the Apostles, as we do the Father and the Son. IV. That the Christian Church owes its Original and Preservation, from the Days of Christ to this time, to the Father, Son and Holy Ghost; that all they who believe these things, and observe the Precepts of the Gospel, shall obtain Mercy of God, whereby they shall be made Partakers of the Resurrection, (if they be dead when Christ shall come,) and of a happy Life to Eternity; on the contrary,

trary, all they who have diminished from the Faith of the Gospel, and have not observed its Precepts, shall rise, (if they be dead,) to be punished, and their Punishment shall be eternal Death.

V. Lastly, That Christians ought to profess all these things, both at their Baptism, in which we declare that we will lead a Life free from the filthiness of Iniquity, according to the Direction of the Gospel; and also at the Lord's-Supper, in which we celebrate the Death of Christ, according to his Command, 'till he comes; and show that we are willing to be esteemed his Disciples, and the Brethren of all those who celebrate it in like manner; moreover, that those Rites, if they are observed by us as is reasonable, and are celebrated with a Religious Mind, convey heavenly Grace and the Divine Spirit to us.

\* These things, and others that are necessarily connected with them (for it is not to our present

\* *These things and others,* &c.] In the foregoing Explication of the Christian Doctrine, we have followed the Method of that which they call the Apostles Creed, and have avoided all Expressions which have caused any Controversies amongst Christians, because we are treating of those things in which they are agreed: And we do not for this Reason condemn as False, any thing that may be added by way of Explication or Confirmation; on the contrary, we highly approve of their Endeavours,

who explain and confirm Divine Truths; and we doubt not but that many things have been already found, and may yet be found, to illustrate it. *Tertullian* judges rightly of this matter, in the first Chap. of his Book concerning veiling Virgins. *The Rule of Faith is altogether one and the same, entirely steadfast and unalterable; namely, that we believe in one All-powerful God, the Creator of the World, and in his Son Jesus Christ, who was Born of the Virgin Mary, was Crucified under Pontius Pilate, was raised from the Dead the*  
Third.



sent Purpose to mention them all particularly,) all Christians believe; nor is there any other difference but only this, that some add many other things to these, whereby they think the foregoing Doctrines ought to be explain'd or enlarged with Additions; and those such as they imagine were delivered to Posterity, not by the Writings of the Apostles, but by the Tradition and Custom of the Church, or by the Writings of later Ages. Concerning these Additions I shall say nothing more than what I before advis'd, that Christians are not agreed upon them, as they are upon the Doctrines now explained, which are put beyond all manner of doubt by their own plainness, if we allow but the Authority of the Holy Scripture, which no Christian in his Senses can refuse.

If any one weighs the Arguments by which the Truth of the Christian Religion is prov'd, with these Doctrines in his view; he will observe, (and if it be well observed, it will be of great use,) that all the force of the Arguments is employ'd about these Things, and not about those Points which divide the Christian World, as was before hinted.

*Third Day, was taken up into Heaven, sits now at the right Hand of the Father, and will come to judge the Quick and Dead by the Resurrection of the Flesh. Keeping to this Rule*

*of Faith, other Matters of Discipline (or Doctrine) and Behaviour, admit of Correction, viz. the Grace of God Operating and Perfecting to the End, &c.*

§ V. *Whence every one ought to learn the Knowledge of the Christian Religion.*

IN this Agreement and Disagreement amongst Christians, prudent Men will judge it most safe to take their Knowledge of the Christian Religion from the Fountain, which is not in the least suspected, and whose Streams all confess to be pure and undefiled. And this Fountain is not the Creed or the Confession of Faith of any particular Church, but only the Books of the New Testament, which all acknowledge to be Genuine. I confess some Christians do sometimes say, that those Books cannot be understood but by the Doctrine of their Church; but others again deny it; and (to mention but this one thing,) that Opinion is very suspicious which depends only on the Testimony of those that affirm it, and they such whose chief Interest it is that it should seem true. Others say, that there is need of the extraordinary Assistance of the Holy Spirit, not only in order to the Belief of the Scripture, (which may without any great difficulty be allowed,) but also in order to understand the Meaning of the Words contained in it; which I do not see how it can be proved; but we will grant this also, provided they will acknowledge that all Men, who read the Books of the New Testament with a Religious Mind, intent upon the Truth, are afforded this Spirit by the goodness of God; there is no need of contending for any thing more than this. Every one therefore may wisely and safely gather his Knowledge of the Christian Religion from these Books;

Books ; yet making use of those helps that are necessary or profitable for the understanding of such Books ; which we will not now enquire after.

WHOEVER therefore believes that the Revelation of the Will of God made by Christ, is faithfully related in the Books of the New Testament ; such an one must of necessity embrace all things which he there meets with, according as he understands them, as matters of Faith, Practice and Hope ; for whoever believes in Christ, ought to receive with a Religious Mind, every thing which he thinks comes from him ; he cannot defend himself with any excuse, whereby to admit some, and reject others of those things which he acknowledges come from Christ. And such are all those Doctrines I before explained, and concerning which all Christians, as I said, are agreed.

AS to the rest, about which they contest, since they are not so very plain, a Religious and Pious Man may and ought to deliberate concerning them, and with-hold his Judgment till they appear more evident to him. For it is very imprudent to admit or reject any thing, before it sufficiently appears to be either True or False. Nor is Eternal Salvation, in the Books of the New Testament, promised to any one who embraces this or that controverted Opinion, but to him who heartily receives in his Mind, and expresses in his Actions, the Sum of the Christian Religion, as we have described it.

§ VI. *Nothing else ought to be imposed upon Christians, but what they can gather from the New Testament.*

‡ THIS therefore is the only thing that can justly be imposed upon all Christians; that they embrace whatever they think is contained in the Books of the New Testament, and obey those things which they find there commanded, and abstain from those things which are there forbidden; if any thing further be required of them as necessary, it is without any Authority. For would any fair Judge require a Christian to believe a Doctrine came from Christ, which he does not find in the only faithful and undoubted Records, in which all are agreed the Revelation of Christ is derived down to us? Let other Doctrines be True; let us take this for granted a little while; they cannot however be esteemed as true by him, who, amongst the different sorts of Christians, follows the middle way, and

‡ *This therefore is the only thing, &c.*] To this belongs what Christ saith, *Mat. XXIII. ver. 8, and following. Be ye not called Rabbi, for one is your Master, even Christ, and all ye are Brethren. And call no Man your Father upon the Earth, for one is your Father which is in Heaven; neither be ye called Masters, for one is your Master even Christ. See also James III. 1. To the same purpose, Rev. III. 7.*

where Christ is said to have the *Key of David*, which is thus described, *which opens (namely Heaven) and no one shuts, and which shutteth and no one openeth.* If we are to believe Christ only, and there remains no other certain Record of the Revelation made by Christ, but the New Testament; it is manifest from hence, that in Matters of Faith, we ought to give Credit only to these Books.



and allows of no certain Record of the Revelation of Christ, but the Books of the New Testament. Whilst he believes this, nothing else can justly be required of him; and he will believe this, till it shall be made appear to him by plain Arguments, that the Knowledge of Christianity is safely to be had somewhere else, which I believe will never be done.

‡ IF any one therefore attempts to take away from Christians the Books of the New Testament, or to add to them such things as do not appear to be True; we are by no means to hearken to such an one; because he requires that of us, which no Prudent Man will allow; that we should believe *That* which we are not certain of, or neglect *That* which all own to be the sure Record of the Revelation of the Gospel. There is no need of examining all Controversies singly, and one by one; which would be an endless thing, and cannot be done but by very Learned Men, who have abundance of Leisure. Whoever imposes any thing upon us, as necessarily to be believed, which we cannot believe; he drives us from himself; because Belief cannot be extorted by force; nor will any one who fears God, and is a Lover of Truth, suffer himself to profess what he does not believe, for the sake of another.

BUT

1. *If any one therefore attempts, &c.] To this relates that Saying of Paul, Gal. 1. 8. If we, or an Angel from Heaven Preach any other thing for the Gospel, than that Gospel we have Preached to you, let him*

*be accursed.* And indeed it is no Man's Business to add any thing to the Gospel, as necessary; nor to diminish any thing from it, as unprofitable

BUT they who differ from this, object; that if every one be left to their own liberty in judging of the Meaning of the Books of the New Testament, there will be as many Religions as there are Men; and Truth, which is but one, will immediately be oppressed by a Multitude of Errors. But I think, that before an Opinion which is established upon solid Arguments be opposed by Objections, the Foundation upon which it is built ought to be overthrown; because so long as that remains firm, the whole Superstructure raised upon it cannot be shaken; as we see here. For if any Inconvenience should follow from what has been said, it is nevertheless true, till it be made appear not to be fixed on a firm Bottom. But to pass by this now; it is false that the Revelation of the New Testament is so Obscure, that the Sum of the Christian Religion cannot be truly learned from it, by any one of a sound Mind, who is desirous of Truth. It is evident from Experience, that it may be truly learned from thence; for all Christians, as has been already shown, agree in the principal Parts of it; which was observed by *Grotius*, Book II. § 17. We have no regard here to a few simple or wicked Men; since whole Societies of Christians, who in other respects, out of their too great Eagerness of Contention, are ready to differ from one another and to run into the contrary Extremes, are here agreed.

§ VII. *The Providence of God in preserving the Christian Doctrine, is very wonderful.*

IN this Particular, as in numberless others which relate to the Government of Human Affairs, the Divine Providence is very wonderful; which, notwithstanding so many Differences as were of old, and are at this day amongst Christians, yet hath preserved the Books of the New Testament untouched, even to our Times; that the Christian Doctrine may be recovered out of them, as often as it happens to be corrupted. Nor has it only delivered down to us this Treasure entire; but also in the midst of the hottest Differences, has so secured the Christian Doctrine it self, that the Sum of Religion has never been forgot amongst Christians.

NO inconsiderable Number of Christians at this day contend, that many Errors in former Ages crept by degrees in amongst the Sects of Christians; which when others denyed, in the XVIth Century after the Birth of Christ, that famous Separation in the *West* was made upon that account, by which Christianity was divided into Two Parts, not very unequal. Yet in those Ages, whose Errors are reproved by that part of the Christians which made the Separation I now mentioned, and whose Faults were highly aggravated by both Sides, and that not without Grounds; the Sum of the Christian Religion before drawn up by us, was all along maintained.

\* There

\* There is no Age so thick clouded with Ignorance and Vice, but the forementioned Articles of Faith may easily be collected from their Writings that remain. It must not indeed be dissembled, that many things Foreign and unknown to the Books of the New Testament, have been added and thrust into the Christian Theology; whence it is, that the True Wheat of the Sower in the Gospel, hath not brought forth so much Fruit as it would otherwise have done, had the Ground been cleared of Thorns and hurtful and unprofitable Weeds. Many Vices and Faults were not only admitted or born with, but applauded also. Yet was not Sound Doctrine ever the less safe, whilst the Books of the New Testament remained, and whilst Christians were endued with common Sense; for by this means, very eminent Men were often raised up, who corrected the Errors and Vices of their Age, and ventured to oppose the Torrent. Thus according to the Promise  
of

\* *There is no Age so thick clouded, &c.*] None have a worse Report, than the Xth and XIth Centuries, as is granted by those who stick to the See of Rome, as much as by those who have made a Separation from it. Yet if any one, for his own satisfaction, will read amongst the Books of the Fathers, the Writings of those Centuries, he may easily collect all the Doctrines mentioned in the IVth §. At the beginning of the XIth Century, lived

Bernard, Abbot of the Monastery of *Clavauillis*, whose Learning, Piety and Constancy, are commended by very many, and whose Writings were often read in the following Ages, and never condemned. Now from thence an entire Body of the Christian Doctrine may easily be Collected; and it is no less certain of the following Centuries down to the XVIth. Nor is there any doubt of those that follow.



of Christ, God hindred \* *the Gates of Death from prevailing against his Church*; that is, did not suffer every Society wherein the Christian Doctrine was preserved entire, to be extinguished; though sometimes they were blended and obscured with foreign and contrary Opinions, and sometimes were more Sincere and Pure. Wherefore (to observe this by the way) unless this Doctrine were really sent to us from God, it could never have escaped out of such a Deluge of Vices and Errors, but would at length have been overwhelmed by the changeableness and folly of Human Nature, and have entirely perished.

§ VIII. *An Answer to that Question, Why God permits Differences and Errors to arise amongst Christians.*

PERHAPS some may here Object against what hath been said, that the Divine Providence would have better consulted the Preservation of the Christian Doctrine, if it had prevented the Errors that are and have been amongst Christians, and maintained Truth and constant Agreement,

\* *The Gates of Death from prevailing, &c.*] So we explain *πύλας ᾗδου*, because neither that Word, nor the Hebrew *שְׁעַת הַמָּוֶת* *Sheel*, which answers to it, ever signifies in the Sacred Writings, an Evil Spirit, but only the Grave, or the State of the Dead, as *Grotius* and others have ob-

served. Therefore this one thing may be gathered from this place, that it will never happen, that the Christian Church should entirely Perish, or that there should be no Society left, amongst whom the Sum of the Doctrine of the Gospel should not remain.

ment, which is the Companion of it, amongst them, by its Omnipotence. But it is not for us to instruct God how he ought to direct himself; in the Government of human Affairs, that they might be better. On the contrary, it is our Duty to think that God had very wise Reasons for suffering what he did suffer, though we cannot so much as guess at what they are. But if any probable Reason can be given for the Things that are done; we ought to believe, that God permits those things which daily come to pass, to be done for these, or more weighty Reasons.

TO make a Conjecture from the Reason of things; we are above all things sure, that the Design of God was † to create Men free, and to suffer them to continue so to the end; that is, not so good that they should necessarily continue good always, nor so bad as that they must of necessity always submit to Vice; but mutable, so as that they might pass from Vice to Virtue, and again from Virtue to Vice; and this with more or less ease, according as they had longer or shorter time given up themselves to Virtue or Vice. Such we see the *Hebrew* People of old were; and such were the *Christians* afterwards. Neither of them were drawn by an irresistible force either to Virtue or Vice; but only restrained by Laws, which proposed

Reward

[To Create Men free, &c.] This is taught with the highest consent by all Christian Antiquity. See *Justin* the Martyr's Apology I. ch. LIV, and LV. *Irenæus* Book IV. ch. 9. ch. 29. towards the end, ch. 71, and 72. *Origen's Philocalia*, ch. 21. *Eusebius's*

Gospel Preparation, Book VI. ch. 6. and others, whose Sayings are quoted by *Dionysius Petavius*, in his Theological Doctrines, Tom. I. Book VI. ch. 6. There are also many things to this purpose, Tom. III. Book III. IV, and V.

Reward to the good, and Punishment to the bad; to which were added by the Divine Providence various Incitements to Virtue, and Discouragements from Vice; but yet neither of them deprived Man of his Native Liberty, whereby he had a Power of obeying or disobeying God, as is evident from Experience; for there were always good and bad, though the Divine Laws prescribed Virtue, and prohibited Vice equally to all. That this would be so amongst Christians, Christ has plainly signify'd in two Parables, § the one of the Tares which the Enemy sowed after the Wheat was sown; † the other of the Net which took good and bad Fish alike; by which he signified that there would always be in the Church a Mixture of good and bad Christians; whence it follows, that he very well saw the Evils that would always be in the Christian Church. Moreover Paul admonisheth the Christians, † *that there must be Sects amongst Christians, that they who are approved may be made manifest.* And indeed unless there had been differences among Christians concerning Doctrine, there had been no room left for Choice, and for that sort of Virtue, by which Truth is preferred to all things. Therefore even in this

§ *The one of the Tares, &c.]* Mat. XIII. 24, and following.

† *The other of the Net, &c.]* Mat. XIII. 47, and following.

† *That there must be Sects, &c.]* 1 Cor. XI. 19. *For there must be also Heresies among you, that they which are approved, may be made manifest among*

*you; that is, as they are Men, there is a necessity, unless they were changed for the better, that there should arise Sects amongst you, by which the Good may be distinguished from the Bad; whilst the Good stick to Truth and Charity, and the rest run into all other things.* See Mat. XVIII. 7.

this Particular also, the Divine Wisdom shines bright; which caused an excellent Virtue to flourish out of the midst of the Vices of Men.

IF any one should object here, \* as some do; that it were better there were no such kind of Virtue, than that there should be Vices contrary to it, from whence so many horrid Crimes, so many Calamities, and so great Miseries should befall Mankind, and such heavy Punishment attend them after this Life; To this we will answer, that these Evils were not of such a Consideration with God, that upon their account he should not give an Instance of his Power in Creating free Agents. Unless this had been done, no Creature would have believed that it could have been done. Nay, God himself would not have been thought to be free, unless He himself had planted this Opinion of himself by his Omnipotence in the Minds of Men, which otherwise they never could have conceived from his Works. Nor could he have been worshipped, if he had been thought to do, or to have done all things, not out of his free Goodness, but by a certain fatal Necessity; unless by a fatal Worship also, and such an one as is not at all free. The Vices and Calamities of this or the other Life, cannot be compared with so great an Evil, as the Ignorance of God is; For if we find any difficulty about them,

\* *As some do, &c.*] This Objection is largely proposed, and set off with Rhetorical Flourishes by *Peter Baile*, whom we have confuted in

some of the Volumes of the *Choice Library*, and especially in the IXth, Xth and XIIIth, in French.



them, we ought to consider that God is most good, just, powerful and wise, and will not act otherwise than agreeable to his Perfections ; and will easily find a way and go in it, whereby to clear those things which seem to us to be intangled ; and to show to all intelligent Creatures, that nothing was done by him, which ought not to have been done. In the mean time, till that Day spring, in which all the Clouds of our Ignorance shall be dispersed ; he has given us such Experience of himself, and such Instances of his Perfections, on the account of which we may and ought entirely to confide in him, and patiently to wait for what he will have come to pass. More might be said on this matter, but that it would divert us from that End we are tending to, and carry us to what does not belong to this place.

§ IX. *They profess and teach the Christian Doctrine in the purest manner of all, who propose those things only as necessary to be believed, practised, or hoped for, which Christians are agreed in.*

TO pass by these things therefore, and return to the Choice of our Opinion amongst the different Sects of Christians ; nothing seems possible to be done more Safe and Wise in this State of Affairs, than for us to joyn our selves with that Sect of Christians, which acknowledges the New Testament only for the Rule of their Faith, without any mixture of Human Decrees ; and who think it sufficient that every one should learn their Form of Faith from thence,

thence, conform their Lives to its Precepts, and expect the Promises which are there made. Which if it be done Sincerely, and without any Dissimulation; the end of such a Search will be that very Form of Sound Words, which we have made appear to have remained the same, amidst so many and so great Storms of Errors and Dissensions, during the passing away of so many Ages, and the Changes of Kingdoms and Cities. In it are contained all things that are necessary to Faith and Practice; to which if any one would have any other things added, it may lawfully be done, according to the Circumstances of Time and Place; provided they be not imposed as necessary († which belongs only to the Supreme Lawgiver,) nor contrary Doctrines to these obtruded.

CHRISTIANS disposed in the manner we have been speaking of, ought not to submit their Neck to the Yoke of Human Opinions, nor to profess they believe what they do not believe; nor to do that, which they cannot approve in their own Minds, because they think it contrary to the Precepts of Christ. Therefore, where-ever that Christian Liberty, which I have now mentioned, is not allowed, they must of necessity depart thence; not as if they condemned all that are of a different Opinion from

† Which belongs only to the Supreme Lawgiver, &c.] See what Paul says upon this matter, Rom. XIV. 1, and so on. Where he speaks of those who impose Rites on others; or who condemn those that observe them;

which Right he declares to belong to Christ only. And to this may be referred what St. James says, ch. IV. 12. *There is but one Lawgiver, who is able to save and to destroy.*

from themselves, but because every one is entirely obliged to follow the Light of his own Mind, and not that of another's; and to do that which he judges best to be done, and to avoid that which he thinks to be evil.

§ X. *All Prudent Persons ought to partake of the Sacrament, with those who require nothing else of Christians, but what every one finds in the Books of the New Testament.*

SINCE Christ has appointed two Signs or Symbols of Christianity, Baptism and the Lord's Supper; it was not indeed in our Power to receive Baptism where we judged the Christian Religion to be most Pure, because we were Baptized very Young; but since we do not come to the Sacrament till we are of riper Age, we may distinguish that Society of Christians in which we are willing to be Partakers of it; which if we have not already done, we ought yet to do.

THERE are some who make the Sacrament, (which according to Christ's Institution, † is a Token of that Peace and Love which is between Christians,) a Mark of Distinction; and exclude from it all those, who do not think it safe to submit to any Yoke, but what Christ has laid

† *As a Token of that Peace and Love, &c.*] See 1 Cor. X. 16, 17. where, mentioning the Sacramental Cup and Bread, of which many are partakers, the Apostle adds; *For we being many, are one Bread*

*and one Body, for we are all Partakers of that one Bread.* Which Words show, that by the Sacrament is signified the Mutual Agreement of Christians; and so the best Interpreters understand it.

laid upon them; or to receive any things as necessary to be believed, practised or hoped for, but those which they are verily perswaded are contained in the Books of the New Testament; and who are therefore very cautious of admitting any other Forms of Faith, besides that which we have mentioned. It is but just and reasonable indeed, that we should maintain Peace with such Men as these; § But for receiving the Sacrament upon this Condition, that we should embrace any other Rule of Faith and Practice, beside the Books of the New Testament, and think all those excluded the Church who will not admit them; this a Religious and Prudent Man will think very Wicked. But all they who are true Lovers of the Gospel, safely may and ought to approach the Sacramental Table of them who know no other Laws of obtaining Eternal Salvation, but those laid down by Christ and his Apostles in the Books of the Gospel Covenant, as every one can understand them. For whoever acknowledges the Books of the New Testament for the only Rule of Faith and Practice; who sincerely conform their Lives to that Rule; in a word, who allow of no Idolatry, nor treat others ill, that they may profess they believe certain Doctrines which they do not believe; all such are received by these, and also invited to this Table. It is manifest indeed, that Communion cannot be maintained

§ But for Receiving the Sacrament, &c.] And this was the Opinion of Grotius, as appears from that little Book of his, *Whether we ought always to joyn in receiving the*

*Sacrament*; where he speaks of the Reasons of forbearing the Communion. Tom. IV, of his Theological Works, pag. 511.



tained with Him, who makes use of Force to impose his Opinions upon others ; who worships other Gods, besides the true God the Father, Son, and Holy Ghost ; or who by his Conversation, shows that he makes light of the Precepts of the Gospel ; or who owns any other Laws of Salvation, than those wrote in the Books of the Eternal Covenant : But he who behaves himself the direct contrary, is worthy to have all Christians maintain Communion with him, and to be preferred to all the rest who are of a different Opinion. \* No Mortal Man, nay no Angel can impose any new Gospel upon Christians, to be believed by them ; Now according to this Gospel, he is a true Disciple of Christ, who from his Heart believes his Doctrine, and his only, so as to obey it the best he is able, according to the Infirmary of this Life ; who worships one God, loves his Neighbour as himself, and lives Temperately in respect to all other things. If any thing be diminished from this, the Laws of the Covenant, which none but God can abate any thing of, are maimed : And if any thing be added, it is an useless Yoke, which none ought to impose on Christians. Such Laws can be received from God only, who alone is the Determiner of Eternal Salvation.

PERHAPS some may here ask me by what Name these Christian Societies, which I have now described, may be distinguished ? But it signifies nothing what Denomination they go under ; The Reader may conceive all Churches

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\* *No Mortal Man, &c.* See the Notes on § I.

Sect. II. *we are to join with.* 319

to be meant, in which, what I have said, is to be found. Wheresoever That only Rule of Faith, and that Liberty which I have described, is ; there they may be assured true Christianity is, and they need not inquire for a Name, which makes nothing to the purpose. I believe there are many such Societies ; and I pray the good and great God, that there may be more and more every day ; that at length *his Kingdom may come* into all the Earth, and that Mankind may obey it only.

§ XI. *Concerning Church Government.*

A small Difficulty may here be objected to us, which arises from the Form of Church Government and Discipline, commonly called Ecclesiastical ; for no Society, such as a Church is, can subsist without Order, and therefore there must be some Form of Government appointed. Now it is debated amongst Christians, what Form of Government was appointed by the Apostles ; for That seems preferable to all others, which was appointed from the beginning ; and therefore of two Churches, in which the Gospel is taught with equal Purity and Sincerity in all other respects, That is to be preferred, in which the Form of Government is Apostolical ; though Government without the thing it self, that is, the Gospel, is only the faint shadow of a Church.

THERE are Now two Forms of Government, one of which is that wherein the Church acts under one Bishop, who alone has the Right of Ordaining Presbyters, or the inferior Order

of the Gospel Ministers; the other is that, where the Church is Governed by an equality of Presbyters, joyned with some Lay-Persons of Prudence and Honesty. They who have read over the most Ancient Christian Writers that now remain, very well know that the former Manner of Discipline, which is called Episcopal, such as that in the South Part of *Great Britain*, prevailed every where in the Age immediately after the Apostles; whence we may collect, that it is of Apostolical Institution. The other, which they call *Presbyterian*, was instituted in many Places of *France*, *Switzerland*, *Germany* and *Holland*, by those who in the XVIth Century made a Separation from the Church of *Rome*.

THEY who read with Attention the Histories of that Century, are fully satisfied that this latter Form of Government was introduced for this Reason only, because the Bishops would not allow to Them who contended the Doctrine and Manners of Christians stood in need of a necessary Amendment; that those things were to be Reformed, which they complained were Corrupted. Otherwise, if the Bishops every where at that Time, had been willing to do of their own accord, what was not long after done in *England*; that Government had prevailed even to this Day, amongst all those who separated from the *Romish* Church; and the numberless Calamities which happened when all things were disturbed and confounded, had then been prevented. For if we would judge of the Matter truly, there was no other Reason for changing the Government but this, that whilst the

Sect II. *we are to join with.* 321

the Ancient Government remained, nothing could be procured, however just in it self. Therefore the Presbyterian Form is appointed in many Places ; which after it was once done, was so much for the Interest of all them who presided in the State-Affairs in those Places, and is so at this time not to have it changed, that it must of necessity continue ; unless any one had rather upon that account, that all the Dominions in which it prevails, should be put into the most dangerous Disorders ; which Prudent Men will never allow, nor is to be wished. The Form of Government was appointed of Old, to preserve the Christian Doctrine, and not to disturb the Common wealth, which can scarce happen without endangering the Religion it self.

WHEREFORE Prudent Men, though they above all things wish for the Apostolick Form of Church Government, and that it might be every where alike ; yet they think things had better be left in the State in which they now are, then venture the Hazards which always attend the Attempt of New Things. In the meantime, they that are Wise, will by no means hate, reproach, nor condemn one another upon that account, as the most violent Men are apt to do ; as if Eternal Salvation depended upon either Form, which do not seem to be taught any where in the Apostolick Writings, nor can it be gathered from the Nature of the Christian Religion.



§XII. *The Antient Church-Government was highly esteemed by Grotius, without condemning others.*

WHOEVER reads over the Works of that great Man, *Hugo Grotius*, and examines into his Doctrine and Practice; will find that he had entertained in his Mind † that Form of Sound Words, the Truth of which he has proved; nor did he esteem any thing else as true Religion; but after he had diligently read the Writings of Christian Antiquity, and understood that the Original Form was that of Episcopacy, he highly approved of it in the manner it is maintained in *England*, as appears \* from his own express Words, which we have wrote down at the bottom of the Page.

THERE-

† *That Form of Sound Words, &c.*] See amongst other things, *The Institution of Children that are Baptized*, which the Author himself Translated out of Dutch Verse into Latin. In his Theological Works, Tom. IV. pag. 629, And in his latter Works, he often affirms that whatever is necessary to Salvation, is plainly enough contained in the New Testament. See his Annotations on *Cassander's* Consultation towards the end, where he speaks of the *Sufficiency and Plainness of the Scripture*. Which being granted, it is manifest from thence, that the Sum of the Christian Religion, as it was before produced by us, may be collected thence by any one.

\* *From his own express Words, &c.*] In his Annotations on the Consultation of *Cassander*, Act XIV. *Bishops are the Heads of the Presbyters, and That Preheminence was fore-shewn in Peter, and was appointed by the Apostles wherever it could be done, and approved by the Holy Ghost in the Revelation. Wherefore as it was to be wished that That Superiority were appointed every where, &c.*] See also what follows, concerning the *Ecclesiastical Power, and the Discussion of Riverus's Apology*, p. 714. col. 2. Other things are also alledged, in the Epistles added to this little Treatise.

† A

THEREFORE it is not to be doubted, but if it had been in his Power, and he had not been so vehemently tossed to and fro by Adversity, and exasperated and vexed by the baseness and reproachfulness of his Enemies, at whose Hands he did not deserve it; he would have joined himself with those who maintained the antient Form of Discipline, and required nothing further than what has been already said, the truth of which he has proved excellently well; The Arguments for which Practice appear to us to be so weighty, that we have thought good to add them to this little Treatise.

§ XIII. *An Exhortation to all Christians who differ from each other, not to require of one another any Points of Doctrine, but such as every one finds in the New Testament, and have always been believed.*

SEEING these things are so, we cannot but earnestly exhort all Christians who differ in Opinions, to remember that That only is the true Sum and Substance of the Christian Religion, the Truth of which can be proved by the Arguments *Grotius* has alledged; and not those controverted Points which each Side deny, and which have been the Cause of so many Evils; Further, no one that reads over the New Testament with a Religious Mind, and meditates upon it, can be perswaded that there is † any other Law-

† *Any other Lawgiver but Christ, &c.*] The Words of *James*, ch. IV. 12. quoted in § I. are very exprels in this matter; where more is said relating hereto. Besides, the

thing it self speaks here; because amongst the different Sects of Christians, none of them believe their Adversaries Authority.

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Lawgiver but Christ, upon whose Laws Eternal Life depends ; nor that any one who is so disposed, can or ought to perswade himself, to admit of any thing as necessary to Salvation, beside what is the Doctrine of Christ and his Apostles ; or to believe that to be true, which he thinks is contrary to it ; Wherefore there is none more certain and present Remedy of their Differences, than this, that nothing be imposed upon Christians, but those things which every one is fully satisfied in his own Mind are revealed ; Nor need we fear any Inconvenience from hence, since it is evident from the Experience of all Ages past from Christ to this time, that the Sum of the Christian Religion before laid down, was never rejected by any. ‡ If this one thing only were at this time required of all Christians as necessary, all their Differences would immediately cease ; and whatever Disagreement remained in Opinions, it would not belong to the Body of the Church, but to private Persons ; every one of which must render an Account of their Conscience to God. If they did but once understand that they were agreed in the Principal Matters, as they really are agreed, and would bear

‡ *If this one thing only, &c.]* This was the Opinion of James I. King of Great Britain, if we may give credit to Isaac Causabon, who has these Words, in his *Answer to Cardinal Peron's Epistle*, on the third Observation, pag. 30. Edit. Lond. 1612. *It is most truly written, in the explication of those things which are absolutely necessary, that it is the King's Opinion, that the number of those things which are absolutely necessary to Salvation, is not great. Wherefore his Majesty thinks, that there is no shorter way to enter in an Agreement, than by carefully separating those things that are necessary, from those that are not ; and that their whole Care be employed in agreeing about the necessary things ; and that in those things that are not necessary, there be an allowance made for Christian Liberty, &c.*

bear with one another in other things ; and would not endeavour to bring over others to their Opinion or Rites, by Force or other wicked Arts ; this would be the only Agreement that can be expected on Earth. \* In this Ignorance and want of Knowledge in Mankind, hindered by so many Passions ; no prudent Person can expect that all can be brought, either by Force or Reason, to think and do the same thing. The more Generous and understanding Minds, can never approve of Force ; which is the Attendant of Lyes, and not of Truth : Nor do they who are less Learned, or who are blinded by Passion, or the Prejudices of Education, or any other thing, as the far greatest part will always be ; fully understand the force of Reason, nor in the mean time are they to be compelled to do or speak contrary to what they think. Let them who preside in the Government of the Church, think it sufficient, that Men through the help of the Immortal God, believe the Gospel ; that That Faith alone is to be Preached as necessary ; that the Precepts of it are alone to be obeyed, and Salvation to be expected from the Observation of its Laws ; and all things will go well. Whilst Human Things are made equal with Divine ; and doubtful Things, to say no worse of them, equalled with those that are cer-

\* *In this Ignorance and want of Knowledge, &c.] It was very well said by Hilary concerning the Trinity, Book X. c. 70. That God does not invite us to Happiness, through difficult Questions, nor confound us with the various sorts of Eloquence. Eternity is plain and Easy to us, to believe that God raised up Jesus from the dead, and to confess him to be Lord.*



certain, there can be no end of Contention, no Hopes of Peace; which all Pious Men ought, with their most earnest Wishes, to desire of the great God, and to endeavour to promote, as far as is in their Power.

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*T H E E N D.*

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TESTIMO-

# TESTIMONIES

CONCERNING

HUGO GROTIUS'S

*Affection for the Church of ENGLAND.*

TO the READER,

**H**AVING the following Letters from that most excellent and learned Person Henry Newton, Ambassador Extraordinary from the most Serene Queen of Great Britain, to his Royal Highness the most Serene Grand Duke of Tuscany, to whose singular Goodness I am very much indebted; I thought I should do a very acceptable thing to all who love the Name of Grotius, and no small Honour to the Church of England, if I published them here. It appears plainly from them, that this very great Man had the highest Opinion of the Church of England, and would most willingly have lived in it, if he could. Make the best use of them you can therefore, Courteous Reader, and continue to have a good Opinion of a Man that deserved so well of the whole Body of Christians.

I.

HENRY NEWTON,

TO

PETER HIERONYMUS BARCELLINUS,

*Abbot of St. Eusebius de Urbe.*

BEING at length returned safe and well to Florence, from Leghorn and Pisa, where through the Intemperateness of the Air I was very near contracting a Feaver; the first thing I had to do, most excellent *Barcellinus*, being furnished with the most noble Library of the Illustrious *Magliabechius*, was to discharge my Promise concerning that great Man *Hugo Grotius*, and to show from his Writings, particularly his Letters, in which Truth, Candour, Integrity of Heart, and the inward Thoughts of his Mind are discover'd; how highly he Thought and Wrote concerning Us all his Life time, and a little before his Departure, and when Death and Immortality were in his view. I know what was said of him by that Chief of his Rank, *Petavius*, *Brietius* and *Valesius*, and many other celebrated Men of your Communion, who wish'd well and favourably to a Man born for the publick good of Christianity. It is known to all how greatly he suffered in Goods, Honour, and Report, from the Calvinists, both in his own Country and in his Banishment, even after he was advanced to a higher Rank by Foreigners; and how much the Heats of Controversy (whilst he set his Mind upon this one thing, to establish Peace in the Commonwealth and between the Churches, which highly displeased many; a strange

strange and grievous thing! ) transported that Disposition, which was otherwise peaceable and modest, after he saw himself treated in such an unworthy manner by his own Friends; and sometimes prevailed over that meek Wisdom which was in him both by Nature and Judgment. Yet these did not hinder his Son, who was also a great Man, from saying those things which I shall presently add, concerning his Father, *to that great Prince, Charles the II. of Great Britain, to whom he Dedicated his Father's Works*, and in him to all others; and this when he had no reason to flatter or fear him, because in the Commonwealth, he was of the contrary Party to *Charles's Sister's Son*; and because he was a private Man, wedded to a country and learned Life, and an old Man, not far from Death, nor consequently from Liberty: For he published his Father's Works, but saw them not after they were published; and his own Life is to be seen and read with the Life of his Father in the same Volume. *For thou, says Peter Grotius, art he alone, whom if not the greater, yet the wiser part of the Christian World, have for a long time acknowledged for their Protector. Thou art he to whose Protection and Defence the Christian Faith willingly commits it self; in whose Kingdoms principally, that Knowledge of the Sacred Writings, that Worship of the Deity, that Moderation of the too free Exercise of Liberty in disputing concerning the Secret Doctrines of Faith, is established; whose Agreement with which the Author, my Father, has long since declared, and publicly professed in his Writings.*

HEAR



HEAR now *Hugo Grotius's* own words, how he expresses his own Sense, in his Epistle to *Johannes Corvinus*, dated in the Year MDCXXXVIII. who was not an *English*, but a *Dutch* Divine, of another Church, and also a Lawyer, and consequently skilled in Matters both Divine and Human; concerning the Reformation of Religion made amongst us in the last Age. You see how great a Progress they have made in England, in purging out pernicious Doctrines; chiefly for this Reason, because they who undertook that holy Work, admitted of nothing new, nothing of their own, but had their Eyes wholly fixed upon another World. Then was it in a flourishing Condition, before a Civil War broke out, before the King was vanquished, taken Captive, condemned and beheaded; and it afterwards sprung up and flourished again, contrary to all human Hopes, when his Son returned to the Throne of his Ancestors, to the surprise of all *Europe*, and, after various Turns, Threats and Fears, continues still to flourish secure and unhurt.

NOR had he only a good Opinion of the Church of *England* himself, but also advised his Friends in *Holland*, who were of his Party, and, which was no small thing, who joyn'd with him in partaking of the same Danger and Losses; to take Holy Orders from our Bishops; whom it is certain he did not believe, nor would have others believe, to be Schismatical or Heretical, upon that Account. He addresses his Brother in these words. *I would perswade them (that is, the Remonstrants,) to appoint some amongst them in a more Eminent Station, such as Bishops; and that they receive the laying on of Hands.*

*Hands from the Irish Archbishop who is there, and that when they are so ordained they afterwards ordain other Pastors; and this in the beginning of the Year MDC XLV. which was fatal to him, and unfortunate to Learning it self. The Bishop he here speaks of is, if I be not mistaken, John Bramhall, who was at that time Bishop of Londonderry in Ireland, and, at the Restoration of King Charles II, Archbishop of Armagh, and next to the most Learned Usher Primate of Ireland, and who afterwards in that Country published a Vindication of our Church against Mileterius. See also what he said to the same Person, April 8. in the Year MDCXLV concerning the publick Worship of God amongst us. The English Liturgy was always accounted the best by all learned Men.*

IT seems very probable that this Man, who calls the Reformation of the Church of *England* a most Holy Work; who believed that the Holy Orders given and received from the Bishops of that Church, and the Rites appointed about Holy Things, and the prescribed Form of worshipping the Supreme Deity, exceeded all other Churches in the Christian World; would have joined himself to that Church, as well in outward Worship, as in the Judgment of his Mind; and so have become now really what he before was in wish, a Member of the Catholick Church. But he was never able to effect the thing, because Death immediately after overtook him; for in the same Year he went from *France* to *Stockholm* to resign his Ambassadorship, and returning from thence home, and having suffered Shipwreck, he departed this Life at *Rostock* on the

the 28th of *August*; a Man never enough to be lamented, because Study and Learning decayed with him; and never enough to be praised, upon the Account of what he begun and finished in all Parts of Learning. He was a great Lover of Peace, if Truth was not injured, (always having regard to Times and Differences,) and of the Antient Church Government, (freed from Abuses,) as it was settled from the beginning in *England*, and as it was from the very Apostles time, if we may believe Ecclesiastical Annals; He always studied and consulted the Peace of Empires and Churches, both in his Discourses, and by his Example, and in his Writings; may he be rewarded with God and our common Lord! and may the Memory of him be ever grateful to Posterity! *Farewel.*

*Florence XII of the Kalends of May,*

M DCC VI.

II.

HENRY NEWTON,

TO

JOHN CLERC.

MOST Learned Sir, I send you a new and ample Testimony concerning *Hugo Grotius*, more weighty than the former, if we consider the Author's Dignity in the Commonwealth, or his Knowledge of things, or that it was writ while *Grotius* was alive. It is taken from Letters to that great Prelate *William Laud*, then Archbishop of *Canterbury*, with whom he often had

had Correspondence by Letters ; they were written from *Paris*, *October 24. Gregorian Style*, in the Year *MDCXXXVIII*, and were procured me lately out of *England* by the Kindness of that most illustrious Person *John Lord Sommers*, formerly High Chancellour of that flourishing Kingdom, then President of the Law, now \* of the Council. In those Letters the most Illustrious Viscount *Scudamore*, at that time Ambassador for our Nation in *France*, has the following words concerning *Grotius*.

‘ The next time I see Ambassador *Grotius*,  
 ‘ I will not fail to perform your Commands  
 ‘ concerning him. Certainly, my Lord, I am  
 ‘ persuaded that he doth unfeignedly and highly  
 ‘ Love and Reverence your Person and Proceed-  
 ‘ dings. Body and Soul He professeth himself  
 ‘ to be for the Church of *England*, and gives  
 ‘ this Judgment of it, that it is the likeliest to  
 ‘ last of any Church this Day in being.

*Genoa XVII of the Kalends of February,*  
*MDCCVII.*

### III.

FRANCIS CHOLMONDLY  
 TO  
 ALEXANDER FORRESTER.

THAT which you desire to know of me concerning *Hugo Grotius*, who was one of the greatest Men that ever any Age produced, is  
 th

\* In this Year 1709, he was made President of the Privy Council, to Her Most Serene Majesty.



this. It happened that I came to *Paris* a little after the Transaction of that matter. Being very well acquainted with *Dr. Crowder*, he often told me with assurance, that it was the last Advice this great Man gave to his Wife, as he thought it was his Duty, that he declared he died in the Communion of the Church of *England*, in which Church he wished her to live. This she discovered when she came on purpose to our Church (which was in the House of *Richard Brown*, who was then in *France* upon the King of *England's* Account) where she received the Sacrament of the Lord's Supper at the Hands of *Dr. Crowder*, then Chaplain to the Duke of *York*. This was done as soon as matters would permit, after the Death of that Man. Archbishop *Bramhall*, Primate of *Ireland*, in Defence of himself and the Episcopal Clergy, against *Richard Baxter* the Presbyterian's accusation of Popery, speaks thus concerning the Religion of *Grotius*, p. 21. *He was a Friend in his Affection to the Church of England, and a true Son in his Love for it; he commended it to his Wife and other Friends, and was the cause of their firmly adhering to it as far as they had opportunity. I my self, and many others, have seen his Wife obeying the Commands of her Husband, as she openly testify'd, in coming to our Prayers and the Celebration of the Sacrament. When Matthew Turner, a great Friend of Grotius's desired to know why he did not go over to the Communion of the Church of England, he answered, that he would very willingly have done it, if the Office of Ambassador to Swedeland had not hindered it. Otherwise he*  
*very*

very highly approved of our Doctrine and Discipline, and wished to live and die in our Communion. If any one thinks that he can know *Grotius's* Mind better from Conjectures and Inferences, or that he dissembled it before his Wife and Children, let him enjoy his own Opinion, he will not have many agree with him. *Farewel.*

*June 23.* MDCCVII.

*From another Letter, dated Octob. 6.*  
MDCCVII.

I lately told you very fully what I knew of the Widow of that great Man *Hugo Grotius*. Afterwards I called to mind that that pious and Singular good Man, Sir *Spencer Compton*, Kt. Son of the Earl of *Northampton*, told me he was present when *Grotius's* Widow profess'd this, and received the Sacrament.

FINIS.

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Printed for James Knapton, at the Crown in  
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Is. Newtoni Optice, Latine reddidit S. Clarke, S. T. P.



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